Baptist Leader

NOVEMBER

THE CHURCH'S MINISTRY TO MEN IN THE ARMED FORCES

•

BUILDING CHRISTIAN ATTITUDES

•

CHOOSE YOUR TEACHING METHODS

•

THE CHURCH THAT WOULD NOT DIE

1942

O Give Thanks unto the Lord!

Photo, courtesy Worcester Art Museum

Shown herewith is the "Thanksgiving" panel from the Rogers-Kennedy Memorial Monument in Worcester, Mass. This impressive monument was erected as a tribute to the early settlers of America. Maurice Sterne was its designer and sculptor. His work, partly realistic and partly symbolical, portrays those qualities of character—courage, self-denial, hopefulness, and Christian devotion—which sustained these noble men and women through all hardships and enabled them to subdue the wilderness.

O give thanks unto the Lord; for he is good:
For his mercy endureth for ever.
Who can utter the mighty acts of the Lord?
Who can shew forth all his praise?
Blessed are they that keep judgment,
And he that doeth righteousness at all times.

—Psalm 106:1-3.

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THE MONTHLY MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

Vol. IV NOVEMBER, 1942 No. 8

This Month

■ A Thanksgiving sermon for *today*—be sure to read "The Year of Our Lord" (page 7). . . . . The Church School Advance emphasis for November—the community—is presented in the Workers' Conference page and Dr. Beaven's article on pages 8 and 9. To miss either one would mean a real loss. . . . . "The Feast of Lights," by Elizabeth S. Whitehouse, (page 22) is the first of several interpretations of the religious festivals mentioned in the Bible. . . . . Do your children know that "Money Travels"? Florence Stansbury shares a wealth of experience on the subject of stewardship for children (page 20). . . . . Teaching in our church schools is inevitably changed by the war. Read Grace Chapin Auten's article on page 36 for suggestions about meeting the needs of today.

Next Month

■ Owing to all of the fine things that we planned for the November issue, the article on doing your Christmas planning early was crowded out. Yet there will be time for early planning after you read this article in December. . . . . In the Children's Section, "Everywhere, Everywhere, Christmas Tonight" will describe in a vivid way many of the fascinating Christmas customs of other lands. . . . . Although it is not "Christmasy," nothing could be more interesting to our teachers than an article on effective teaching procedures by one of the most successful and esteemed teachers in America. We are delighted to introduce Dr. G. S. Dobbins of the Southern Baptist Theological Seminary in Louisville, Kentucky, to our readers who do not already know him.

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OF INTEREST TO BAPTISTS

CONGRATULATIONS TO

■ First Baptist Church, Manayunk, Philadelphia, on the celebration of its ninety-first anniversary. The North Philadelphia Association held its annual meeting there this year as a part of the celebration. The first meeting of the association was held at that church on September 28, 1858, at which time Rev. B. F. Hancock, of Bridgeport, was elected moderator, and Rev. T. C. Trotter, of Plymouth, was elected clerk. Rev. Glenn H. Asquith, who contributes the column "School at Worship" in the International Sunday School Lessons section of BAPTIST LEADER, is pastor of the Manayunk church.

■ Charles E. Wilson, prominent Baptist layman and chairman of the sponsoring committee of the United Church Canvass, has been named head of the new War Production Board, by Donald M. Nelson. Mr. Wilson has been president of General Electric since 1940. Said President Roosevelt with reference to this appointment, "I have always considered Mr. Wilson one of the ablest production executives in the country."

■ Of interest to all Christians is the method of dealing with the more than one hundred thousand Japanese and American citizens of Japanese parentage who have been evacuated from specified areas on the Pacific Coast. The President's War Relocation Authority believes that these people should be relocated in family units so that they can be assimilated and made a part of our America, which plan undoubtedly is the Christian way to solve this very difficult problem.

"In this laudable task," runs a statement in the October issue of *Pastor's Round Table,* published by The American Baptist Home Mission Society, "the church can and should play an important part. In the Assembly centers, where the majority of these evacuees have been placed, are men and women who are experienced doctors, dentists, scientists, college professors, secretaries, domestic workers, mechanics, laborers, and farmers eager for a chance to work. Many are citizens—all who will be given work permits are loyal to the United States.

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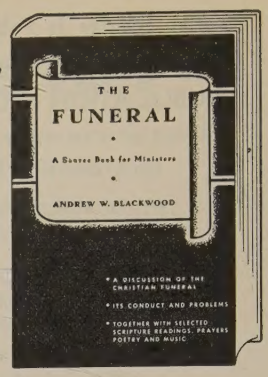

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OF INTEREST TO BAPTISTS

warded immediately to the proper officials. "This," the society declares, "is a project in practical Christianity which should challenge every Christian, every pastor, and every church."

■ Dr. C. O. Johnson, of the Third Church, St. Louis, Mo., urges pastors to make wider use than ever before of "Letter Evangelism." "In the last two or three months," declares Dr. Johnson, "the largest number of additions to our church have come directly as a result of personal letters from the pastor to strangers who registered in the public service."

■ The Jenkintown Church, Jenkintown, Pa., of which Rev. George S. Young is pastor, publishes under the names and addresses of its men in the armed forces this prayer:

"O God, our loving heavenly Father, we thank Thee for our sons. We commend to thy loving care those who have gone forth to serve their country and the cause of freedom on land and sea and in the air. Guard and guide them; keep them strong and steadfast; give them courage and chivalry; inspire them with devotion to the cause to which they are offering their lives, and help them to achieve a just and lasting peace for the whole world. Keep them from the stain of sin, and help them to live victoriously through Jesus Christ, our Lord. Amen."

■ The longer the war continues the greater concern to American Christians is the treatment of a constantly increasing army of prisoners of war. This problem is of special interest to Northern Baptists and other church bodies who contribute to war prisoners' aid through the World Emergency Fund. Tracy Strong, a Baptist, who is general secretary of the World's Committee of the Y.M.C.A., estimates the present army of war prisoners as being 4,000,000 to 6,000,000 strong.

Of many races and nationalities, these men are to be found on all the continents and in more than forty countries. They are men of all religious faiths and of no faith at all. Their average age is said to be in the early twenties, many of them scarcely more than boys. In five distinct types of internment camps, with varying degrees of good and ill-treatment, they must submit to the long, dreary something that we call the duration. "The great problem of the prisoner of war," declares Mr. Strong, "is not so much the hardships of his physical situation, as the long, dreary monotony of months and years of idleness for the officer, or poorly remunerated toil for the common soldier."

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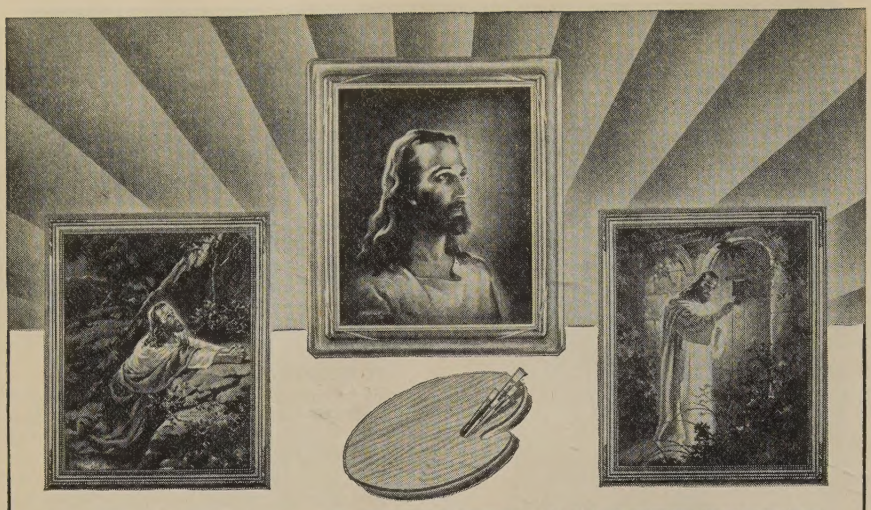

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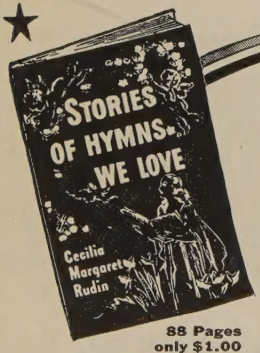
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Through the World Emergency Fund, Northern Baptists are helping to make possible a budget of $1,479,000 for the eighteen months ending September 30, 1943, which money is being used to meet the religious needs of these despondent and disillusioned men. This is one way our churches have of responding to the challenge of the Master, "I was in prison and ye came unto me."

■ Emmanuel Church, Ridgewood, N. J., has adopted as its theme for the year the slogan of the World Emergency Fund, namely, "A Ministering Church in a Stricken World." Writes the pastor, Rev. Paul Shelford, in his church bulletin: "This is to be our theme, undergirding our worship, fellowship, and activity in the months ahead, the same theme as that of the Northern Baptist Convention meetings last May."

With reference to the application of this theme or slogan to the local church, Mr. Shelford declares: "Surely a ministering church is one unafraid to examine itself. How have we ministered in the past—to our own members, to the community, to a world stricken and in distress? Certainly a ministering church is one interested in more than sustaining itself, seeking to build up itself apart from the stream of life, in the midst of the world's tragedy. The necessity for the widest ministry of the church of the Living Christ is imperative today. We shall do our part!"

■ Speaking before the General Council of the United Church of Canada recently, Dr. Luther A. Weigle, of Yale University, declared that the present war "is not just a judgment of God on us for our sins, but an opportunity for an advance." In particular, he predicted a vitalizing of the missionary movement when peace comes, especially in China. "In this," he said, "Canada and the United States must lead."

■ All who are interested in the preservation of our American civil liberties in wartime—and what group of people are more interested than Baptists?—will approve of the action of Circuit Judge Clyde I. Webster in preventing the Loyal Order of Moose, Lodge No. 160, Detroit, Mich., from canceling a contract for the use of the Moose Temple for the regional convention of Jehovah's Witnesses. The contract was signed in June by the Watchtower Bible and Tract Society, which the business manager and secretary of the lodge later discovered to be another name for Jehovah's Witnesses. When he protested to the court that "our order and our ritual is built around the Flag, and these people refuse to salute

OF INTEREST TO BAPTISTS

the Flag," Judge Webster agreed in disapproving their stand on the Flag, but held that there was no misrepresentation in the contract matter, and added, "Despite their peculiar views, these people are entitled to the protection of this court."

This is another step toward the establishment of religious freedom around the world. Baptists, we recall, were pioneers in that struggle.

■ We take pleasure in printing the following letter as an expression of the opinions of a considerable number of our Baptist constituency. However, the editors wish to make it clear that neither this letter nor the article to which it refers necessarily involves "editorial approval." We merely report the trends of the times.

Editor, BAPTIST LEADER
Dear Sir:

While "the mind and conscience of an overwhelming majority" may be expressed by the declaration of the ninety-three ministers who speak concerning war, I am sure that there is also a large minority of ministers and lay people who will regret the appearance of your article in the BAPTIST LEADER of October, 1942. The blatantly aggressive tone of the article, together with the editorial approval of its contents, is most unfortunate. We ministers on the home front who have tried daily to keep the mind of American Christians on a level keel during these days will but find our task the more difficult because of this declaration.

The church supporting this war or any war is a dying church! When the time comes for us to engage in military strategy and propaganda then it is also the time for us to discard all semblance of our Christian faith. Since the time when Constantine made of Christianity a military shield, the power of the church has been thwarted by its militant leaders. If the signers of this declaration had been men of lesser note we might be able to excuse them as rash, unthinking, individuals who are carried along with the pressure of the war regime, but all of the signers are men and women who should, by the very authority of their leadership, be sensitive to the wider ministry of the Christian church than their personal desire for governmental approval. I say "governmental approval" for I feel certain that the church as the body of Christ on earth will not and cannot approve of so savage a procedure as war.

In order that the entire fold of Baptist people be given a voice in the BAPTIST LEADER it is expedient that you also print an article which will present the

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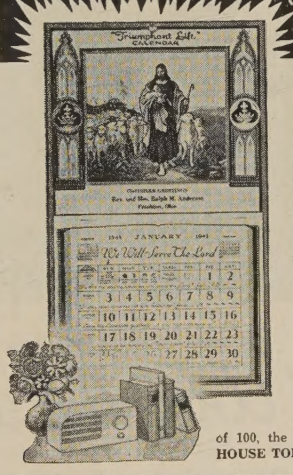

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other side of the picture: the hundreds of ministers throughout the nation who are still dedicated to the way of love and good will, the Christian pacifists who are consecrated to the cause of peace even in time of war, the "conscientious objectors" of the Baptist denomination who have been stigmatized because of their loyalty to their "first love" as found in Christ. These also are among the Baptist fold and have in times past been nurtured in Baptist principles and in Christian doctrine. I deplore the fact that in a time of greatest need these shall be left by the wayside.

If the love ethic of Jesus is impractical in time of war, it is preposterous in time of peace.

Most sincerely yours,
(Signed) J. PAUL FAUST

■ Indications that the Government of Canada expects in the near future to take definite steps toward restricting the consumption of liquor were reported to the General Council of the United Church of Canada recently by a special committee charged with the duty of interviewing Prime Minister Mackenzie King. The committee declared that Mr. King had given them assurance that the Government fully recognized the seriousness and urgency of the situation, and had expressed the opinion that numerous wartime restrictions had opened the way for action with regard to the liquor problem. The Prime Minister also announced his intention of making a radio appeal at an early date on behalf of temperance in Canada.

■ At Charleston, W. Va., an invitation to the Negro ministers of the area to become members of the Charleston Ministerial Association was voted at a recent association meeting. The invitation affects about one-half dozen ministers.

■ "The Star of Bethlehem first shone against a dark night, and the Prince of Peace came to an earth torn by war and racial hatreds. Yet the darkness of nineteen centuries ago could not master that light. Nor can the blackouts imposed by evil forces today extinguish the hope and faith and love kindled by the divine flame. Its radiance will glow as a beacon to guide mankind in the way of Justice and Peace."

That is the message on a Christmas card displayed by the Greeting Card Industry, a trade association representing most of the greeting card publishers in the United States, at what was described as the first industry-wide display of religious Christmas cards ever shown in this country.

■ The biennial meeting of the Federal Council of Churches of Christ in America will be held in Cleveland, Ohio, December 10-12. It will discuss the problems of the chaplaincy and church ministration in defense and military areas.

128 of them

32 songs for children

21 songs for young people

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Poor little homeless Chinese refugees . . . . worn out and frightened by their experience with "total war"!

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Your own denomination provides you with an opportunity to do so through its World Emergency Fund. A large share of this Fund goes toward alleviating suffering caused by war . . . . in China, in Unoccupied France, among prisoners of war . . . . wherever human need makes its urgent appeal to Christian sympathies.

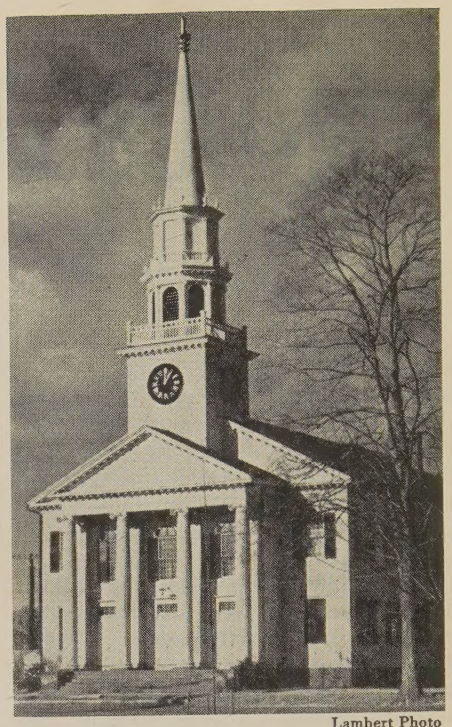
Give to the Fund through your own local church or send contributions direct to:

World Emergency Fund
NORTHERN BAPTIST CONVENTION
152 MADISON AVENUE NEW YORK CITY

A Thanksgiving Message for 1942

THE YEAR OF OUR LORD

By ROBERT E. KEIGHTON

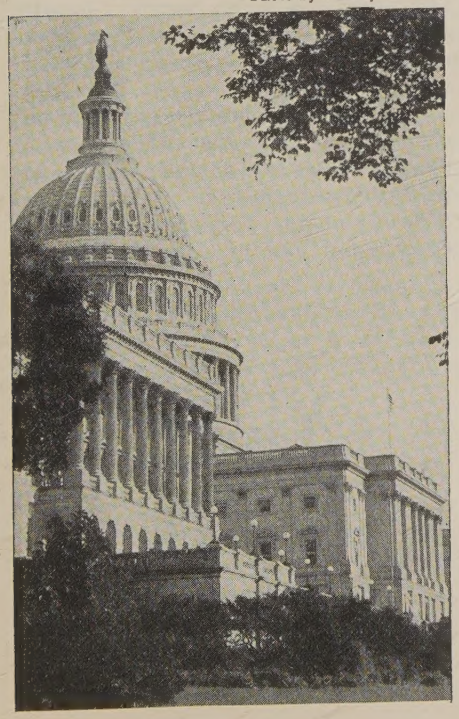


Lambert Photo

THE traditional and customary Thanksgiving sermon is one in which there is made an enumeration of those things for which we are to be thankful. That is seemingly inherent in the occasion as well as in the word. There is nothing essentially wrong with that kind of sermon. Yet there are times—even eras—when something else seems to be more appropriate, if not actually more necessary. This year of our Lord, 1942, is one such time. In fact, the very phrase "year of our Lord" makes this all the more apparent. With the most devastating and barbarous war in all history rapidly covering the most extensive battleground possible, we may well ask ourselves, "Is this truly 'the year of our Lord'?" That, it seems to me, definitely poses a question of far more significance than any that might be raised about a possible category of items for which we can and ought to be grateful. If this be not the year of our Lord, then of what significance and real value is any form of thanksgiving?

Put in straightforward words, I want a definite statement of religious faith that will create within me and others, by its very impressiveness, a sense of genuine and all-absorbing thanksgiving. Given that, I shall willingly forego any amount of material blessings. Assured of such an eternal truth, this Thanksgiving Day shall most convincingly be in "the year of our Lord."

Photo by Stanley A. Gillet



First, however, let me characterize the usual expression of thanksgiving for things, so that we may see some of its weaknesses and perhaps, by so doing, bring into the open the reasons why the Thanksgiving message has too often left us with an incomplete sense of gratitude.

We begin by recognizing that some things—some very valuable things—have been lost and go on to assert that, nevertheless, other things just as valuable still remain. We attempt to cover our sense of loss for the former by our newly found appreciation of the latter. Going for a ride in the family car is practically a thing of the past; but walking in the country has never been previously so properly evaluated! We have lost much that was attractive and, certainly at first glance, the things that remain seem less so. But that is only at first glance. Look at them closer and they will be revealed as definitely the greater. It will take a new appreciation of life and a broader view of possessions—real possessions—but the result will justify any conceivable effort. Furthermore, the very fact that these things abide proves that they are better: their survival value is indicative of their inherent superiority.

All this is true and therefore very good for us to say and to hear and to believe. But it does leave us with a residue of unsatisfied desires and a sense of spiritual frustration. What we need is a straightforward statement of religious truth, a truth that is basic, underlying all the statements of our first attemps at a philosophy of thanksgiving.

As a modern writer has put it: "In times of prosperity Christians tend to become Greek in their theology; in times of adversity, they again become Hebrew." Is it not about time that Christians become Christian?

The religious thought that I wish to express was given utterance by Wordsworth in his familiar "Ode: Intimations of Immortality from Recollections of Early Childhood." This poem is his statement of a crucial experience that, while it came to him personally, is yet one that many another has had.

In his early years he saw life with a kind of glory. Then came a time when that glory fled and became so fugitive that it seemed to him to have gone forever. The result was a sense of despair. More years passed until a "timely utterance" resolved his problem and restored to him his view of the glory of life; he recovered his underlying "faith!"

Now the first part of that experience is exactly what we are facing today: a feeling of life's departed glory. There is a persistent challenge that dares us to see the world and ourselves in anything like the manner that the term "glory" implies. But we must accept the challenge and succeed. To us, as happened to Wordsworth, what was an intense light as a child must not become "the fountain light of all our day," a master light of all our seeing."

Upon the recovery of his sense of the glory with which he saw life, Wordsworth raised a "song of thanks and praise." For what? He distinctly says it is not for childhood's joy, nor for its liberty, nor even for its hope. His song of Thanksgiving is

> ". . . . for those obstinate questionings
> Of sense and outward things,
> Fallings from us, vanishings;
> Blank misgivings of a Creature
> Moving about in worlds not realized,
> High instincts before which our mortal Nature
> Did tremble like a guilty thing surprised:
> . . . . for those first affections,
> Those shadowy recollections,
> Which, be they what they may,
> Are yet the fountain light of all our day,

(Please turn to page 12)

The CHURCH *must serve*

By ALBERT W. BEAVEN

President, the Colgate-Rochester Divinity School,
Former President, The Northern Baptist Convention

BAPTISTS have always stressed their independence. We hold that the highest authority is the local church. We dislike to have our state or national organizations attempt to tell us what we must do. As related to the community, this frequently means that we do not practice co-operation as much as we might. In some sections, this independence is carried so far that there is scarcely any co-operation at all.

In general, however, our emphasis upon independence is offset by a recognition of the value of voluntary co-operation; and we would contend that we have a very important character-forming principle in this emphasis upon the necessity for our people to co-operate by choice and not by compulsion with those Kingdom enterprises which they see and feel to be necessary.

Co-operation Necessary

Historically, we have also opposed organic union with other denominations. Some people have interpreted this as restraining us from co-operative relationships with other churches. It seems to me that the principle might work in exactly the opposite direction. To illustrate, all of us will admit that the forces of evil which oppose us as Baptists are equally against Methodists, Presbyterians, and other denominations. Evil does not make distinctions. These evil forces, furthermore, are growing in many ways, whereas the religious organizations are not maintaining their strength. An inquiry made by the magazine *Fortune* some little time ago revealed that the majority of the people interviewed felt that religion was on the wane in its influence in this country. Other surveys have shown the increase in crime; and now we have the war upon us, with the certainty of harm to the moral life of the nation and the world. Any study of the effect of past wars or observation of the effect of the present war upon children and youth in England will make this clear. It is obvious, therefore, that the forces against us are united and hurt us all regardless of denomination.

We have also begun to realize that no one denomination is competent to meet all the moral problems of the community and the nation. We must work together —or be defeated. If we are not going to work together on a basis of organic union, then the natural alternative is to work together—as we Baptists have contended—upon a voluntary basis, recognizing our right to differ in our beliefs, but securing the effects of working together for practical Christian objectives. If this is a fair argument, then as Baptists we should lead, rather than follow, in the programs of voluntary co-operation between denominations in local communities and in the nation at large.

We would, therefore, lay down the principle that it is both wise and Baptistic for us to enter into co-operation with other denominations for the good of the community. As a matter of fact, in the areas where we have co-operated there have been remarkable gains in Christian usefulness and fellowship. We have been strengthened ourselves and have been of greater help to those for whom we worked. In the light of this principle and in this spirit, this article is an appeal to the Baptist churches to accept a position of major responsibility in the United Christian Education Advance.

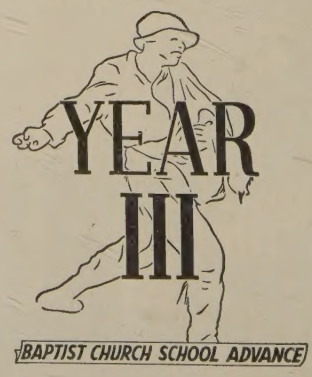
The Facts of the Case

Let us remind ourselves of some of the elemental facts which have been disclosed and with which we are trying to cope, as Baptists, through the Baptist Church School Advance, and in co-operation with other denominations, through the United Christian Education Advance. First, we have learned that more than half of the children growing up in America today receive no religious instruction whatsoever. They are as pagan as they might be if they had been reared in some land where no Christian background is presupposed.

Second, those who have attended our church schools have not been trained so well as we had been led to believe. In other words, tests show that the instruction given in the church schools is only partially effective from the moral point of view. Indeed, Dr. Thorndike has claimed that if a test was made of a group of children who had attended church school and another group who had not, their reactions to moral situations would be much the same. Whether we agree with his extreme position or not, I think that most of us out of our own experience would feel that our teaching does not secure the results in moral living we desire.

Third, we are confronted with the fact that the training which we give our children and young people frequently does not follow through into their adult life in a way which keeps them moving on toward religious maturity. We get them to start by joining the church, but many of them do not grow up to carry their part of the work. Some do not attend the church services, others do not give, and many do not train their children religiously. A large number actually drop out of the church, whereas others are led off into the queer sects that surround our churches.

Fourth, as we study the people in our churches, we find that while most of them are interested in their local enterprise, they sometimes do not look beyond their own group. Frequently they do not carry a full load of Christian responsi-



Denominational Loyalty

the COMMUNITY

The BAPTIST CHURCH SCHOOL ADVANCE has now entered upon its third year. Much has been accomplished; much remains to be done. Many other denominations also have undertaken programs of advance in Christian education. For the greatest results in the local community and in the nation-at-large, these denominational efforts are now being co-ordinated through the International Council of Religious Education, under the title of the UNITED CHRISTIAN EDUCATION ADVANCE.

bility in the community of which they are a part. These are some of the weaknesses in our work which the Baptist Church School Advance, in co-operation with the United Christian Education Advance, is designed to help us correct. Each of these four matters is related to character and we should face these weaknesses honestly, for if our religious institutions do not produce character, we all feel they are failing and not doing their full duty in the community.

Church and Character

Let us go further into this matter of character education. While no one of us would say that being good is all there is to religion, all of us would question a Christian profession that did not produce goodness in the person. We all test a Christian's sincerity by such homely measuring sticks as these: is he honest? does he tell the truth? does he give a good day's work? does he treat others who work with him fairly? is he sober? is he a self-respecting and worthy citizen? Whether a person is this kind of citizen or not is very important not only to the church but to the community-at-large. What we call "goodness" is a way of living that makes a person a desirable member of a group. Usually such a person is constructive; he tends to lift the level of all those who are associated with him.

On the other hand, if a man does not have a moral character, particularly, if he commits crime, he tends to disrupt the community and to make it a less desirable place in which to live. He infringes on other people's rights, frequently becomes criminal, breaks the law, and interestingly enough, almost always he leaves the cost of his law-breaking for other people to pay. The criminal does not support himself in jail; he lives there at the expense of others. The honest tax-payers pay the policemen who put him in jail, they pay the judge and jurors who try him for his crime, and they pay his board when he is in jail. It actually is true that the law-breakers of the community make the good people pay the expenses of badness.

This is one reason why a community desires institutions that create moral character. Historically, they have expected the churches to specialize in this matter, and they have felt that a religious motivation helped to that end. It probably is the reason also that communities usually look with favor upon the churches which come into their midst and grant them an actual subsidy by exempting them from taxes. This exemption amounts to a large item, much larger than we think. In the average town the amount given to a church in tax exemption is as much or more than the church gives to benevolences.

The community, therefore, has the right to expect certain things from the church, does indeed expect them, and we in general have acknowledged this. Even though we Baptists have endorsed the idea of separation of church and state, it has never been our contention that this meant that the church had no obligation to the state. We have contended that the state should neither control the churches, nor dictate to them the message which they must preach, nor attempt to control consciences, but we have always accepted the obligation to train children, youth, and adults in moral living and in proper citizenship attitudes.

Advance in Christian Education

We here appeal to all to take advantage of the United Christian Education Advance movement, especially during this month of November when the program stresses the community aspects of the effort. But we address a particular word to the ministers, for they are the ones who set the people to thinking in regard to this whole matter. Because of the relation the minister sustains to his congregation, he has an outstanding opportunity to lead the people in their thinking concerning community obligations. If he takes the lead in these matters, most of the time the church members will follow. If he does not do it, he can prevent his church from being a useful community institution. It is entirely possible for a minister so to insulate his church that very little value from the work done inside flows out into the community.

The United Christian Education Advance will succeed or fail with the ministers, who must come to grips with their fundamental obligations in this area. As ministers we too often have thought of ourselves only in relation to our own supporting group. We know we must make our own churches go, but frequently we have not thought through the implications of our position of leadership as executive directors of a community institution. Actually no minister, when he faces the basic nature of his calling, is willing to admit that he is a minister of his denomination alone. He is a minister of Jesus Christ. He is a leader in a cause. He dare not, if he is an honest man, and a worthy man in his profession, be only the minister of a local church and run it in such a way that it lives *on* the community and not *for* it. Our appeal, therefore, is addressed first to the ministers.

Regardless of how much blame we may put upon the religious apathy of the age in which we live or upon the indifferent attitude of many church people, it still remains true that the ministers can, if they will, work out an adequate program of religious training for their community. And they are the only ones who can! If there is a town where no steps have been taken to go forward in community effort, we suggest that the Baptist minister call together some of the other forward-looking ministers of the area to consider those things which the churches may do co-operatively. Our people expect public education to be done on a community-wide basis. The daily public school does not think of

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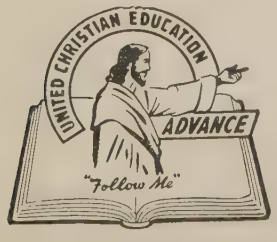


Interdenominational Co-operation

The Church's Ministry

What can the local church—your church—do to keep in helpful contact with its boys in service? We have asked a pastor who has developed many friendly and practical ideas along this line to share his plans with us.

All over our land our young men are marching—marching off to camps, forts, airfields, training schools, battleships—into every phase and branch of active military service. They are our sons and brothers and fellow church members, these boys whose lives have been so swiftly and sharply altered by today's tragic events. Placed in the strange environs of wartime, they are often disturbed and lonely. Day by day they are confronted with conditions that test their strength of body, mind and spirit. Removed as they are from the safeguards of normal life, they need something, some special strength and friendly touch, to keep them strong, virile and noble.

This situation presents a great opportunity to the church. In its broad program of service it can minister to the vital needs of men in service, reclaim some who have been indifferent and win others who have had no interest in organized religion. More personally, our churches can cheer, hearten and sustain our boys in the most trying time of their lives. They can strengthen in them the virtues of faith, hope, patience, appreciation and self-sacrifice, qualities that are nurtured by the religion of Jesus Christ.

What can the churches do for the men in the Armed Forces? The writer has found the following suggestions helpful both to his own church and to his boys in service, among whom is his own son.

A Good "Send-off"

First of all, let us send our boys off with a warm feeling toward the church and a heart-strengthening assurance of our interest and prayers. We who are pastors will want to have a private chat with each young man in his home or in the parsonage. It is our responsibility to be informed about the social problems of the army and the navy, and wisely to share our information with our boys. Our good cheer and counsel should strengthen their faith. We will want to give each one some little reminder of our affection and interest. It is helpful also to provide each with a letter of introduction "to whom it may concern," that can be presented to the pastor of a church near the camp, the chaplain, or used whenever advisable. In some helpful way let us recognize each boy at this critical time in his life. The memory of such a send-off may influence his whole career for good.

Correspond Frequently

Nothing does more to keep our boys in service aware of the sincere backing of the church than regular, steady correspondence on the part of the pastor and the church members. "It is really a thrill to hear your name at mail call; it is the best time of the day," said a young recruit. We have learned that the hardest time for the men is during the first three weeks in service. You can imagine how blue the fellow was who wrote home, "My buddy got five letters; not one for me!" No news is bad news to the men in service. They like cheery, chatty, newsy letters. Don't send the kind that makes them write, "Don't worry, I'm all right."

Virtually all pastors correspond with their men and consider this a rich opportunity for pastoral counseling. This duty becomes a rare privilege as boys, known more or less casually, become warm friends. But the pastor should not be the only one to keep the boys aware of the church's interest. Members should be urged to write, and a special committee should see that each young man receives a weekly service letter containing news about the church and congregation.

An Up-to-date List

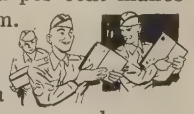
Correspondence and interest are stimulated by placing in the vestibule of the church a suitably framed chart containing the names, ranks, and addresses of the men in service. It is essential that the chart be kept up-to-date, but this is made easy by the use of an insert for each man on which is typewritten the information desired. When any change is made it is simple to replace the card with a new one.

A member with artistic skill made such a chart for our church. Each Sunday members take information from it. Our men under the colors have expressed appreciation of this plan, and have spoken of the evidences received that their names are thus constantly before the members of the congregation.

News Items

The church bulletin board should be used to keep members informed as to what is happening to the men. Typewritten items about the men, brief quotations from their letters, pictures and news clippings can be accumulated. Such a bulletin board can be a center of great interest to the church members, many of whom will want to contribute frequently to it.

It is equally important to remember that the boys, too, are eager for news from their home town. Often a boy's first request is for a copy of the local paper. News about his friends at home and elsewhere in the service and frequent word that folks in his own church and town are behind him one hundred per cent makes first-rate reading for him.



Useful Gifts

It is well to have a plan for sending packages to the men periodically. They like to receive food—the kind of special treats they do not get at "chow." Many useful articles are appreciated; for example, razor blades, tooth brushes, shaving soap, darning cotton, needles, gum, and candy.

Members of the congregation respond readily to appeals for contributions and the women of the church enjoy making the purchases and packing the boxes. A box to each man at least once each quarter is a good idea.

Let us not forget that "man shall not live by bread alone." It is important that we send our boys also those things that will enrich their minds, ennoble their spirits, and strengthen them for their part in the greatest drama of the world, the conflict between good and evil. The pastor will see that each man has a copy of the Bible. I gave *The Secret Place* to a young fellow who visited me the day before his induction. Soon a letter came back from a camp in Georgia stating that another fellow in his barracks was reading the same issue. The women of our church have made sure that a copy of this devotional booklet has been included in each gift package sent to the boys of our church.

The young men would enjoy also copies of *Young People*. Still another channel of wholesome influence could be the church bulletin, carefully planned and sent regularly to the men in uniform.

to Men in the Armed Forces

By GEORGE S. YOUNG

The Fellowship of Prayer

In addition to his constant personal prayer for the boys in service, the pastor will want to remember them in his prayer at each Sunday service. The knowledge that they are thus upheld in public as well as private petition helps them immensely and gives them the sense of an unseen friendship that will be a source of comfort and strength in times of crises.

Strengthening Home Morale

High morale on the part of the relatives at home will strengthen the morale of the men in the war. Many parents are grief-stricken when their sons are placed in the Armed Forces; all of them need to call on the deepest reserves of their spiritual strength as they face this separation, and they have a right to look to their pastor for comfort and counsel. A former soloist of our choir writes from "over there," "Please help to keep up the morale in my home, and I will sing solos galore for you when I return." A pastor can do much through regular visits to the homes of the men to hold parents and young wives to their best, and to strengthen their faith, courage and hope. This duty is his opportunity.

Public Recognition

Our boys are not in this war for any personal advantage, but they merit whatever form of wholesome public recognition our friendly thought can devise for them. Why not have a dinner in honor of the boys in service? It may be in the nature of a Father and Son Banquet, at which a father may speak for the dads and a young man for the sons. Each boy in service, in person or by proxy, should be a guest of honor. If he is not present, a father or brother or friend will represent him and at the roll call announce his name, rank, and address, and tell any interesting facts about him. Letters from the boys will be read, patriotic songs sung and other appropriate features included to make an interesting program. Copies of the printed program with the boys' names on it should be sent to each man in service. Such an event was held in our church recently with over a hundred men and boys present.

Another outstanding token of recognition may be the dedication of a service flag in the Sunday morning service. The families of members in the Armed Forces should receive special invitations to be present. Two young people may be given the honor of unveiling the flag. The names of all service men in the church fellowship should be read. Brief excerpts from their letters and a short talk and a prayer of dedication by the pastor can help to make an impressive and inspirational service.

Entertain Servicemen

Church people may make another contribution to the good cheer of servicemen as they offer the hospitality of their homes to men who may be stationed somewhere near their own homes. Letters from our own faraway sons tell of the royal receptions they have been given in the homes of new-found friends and help us to realize how much this friendly, homelike influence means to men who must spend these months and years in a rigid military atmosphere. People have been gracious and generous to our own boys. Our Christian homes will not want to fail in this respect. Recently it was our privilege to entertain for a week end two boys, one from Texas and the other from Kansas. It was an enriching experience for them and us.

Contribute to the World Emergency Fund

The Northern Baptist Convention makes possible a way by which each of us can render important and practical assistance to our service men. The World Emergency Fund, sponsored by the Convention, went over the top last year, both in respect to the amount of money raised and in its quality of service to our Armed Forces. This year the need is even greater and a large portion of the fund will be devoted to Christian ministry to our men in uniforms. Churches near the camps will be assisted in enlarging their programs for the soldiers, Bibles will be distributed among the men, American war prisoners will receive aid, and in many ways the spirit of Christ will be extended to the suffering, the oppressed and the helpless. As we contribute to this Fund we may share the compassion of our Lord.

Support Our Government

It is good for the members of our churches to send letters and gifts to our boys and to remember them in prayer. It is good for us to help to stabilize our economic system by purchasing war bonds, a safe investment of our money. But this terrible war demands far more of us. We must back our men by accepting uncomplainingly the restrictions of wartime, by assisting in Red Cross work, by serving on defense committees, and by seeking in every way to preserve the religious and ethical values that are at stake today. Only thus can we preserve the democratic way of life for ourselves and our children.

A Just and Durable Peace

It would be a tragedy to win the war and lose the peace. This is possible unless even now we give serious thought to the problems that pertain to a just and durable peace. Confucius once said to an inquirer, "If a man takes no thought about what is distant, he will find sorrow near at hand." Let us avoid that sorrow. Even in the midst of the exigencies of the war situation the churches should labor for a lasting peace. Such a peace requires the application of the principles of Jesus to the relationships between nations. In its planning a vital Christian church must take an active part.

The Ministry of the Church Brings Men to God

Personal contacts with our boys and letters from them help us to understand their minds and hearts. Some of them are deeply conscious of this war as a terrible struggle to preserve the fundamental liberties that they hold most precious. Others are confused and wonder what it is all about or believe that it could have been averted. Most of them share the feeling of the man who wrote, "I am not very happy in this war business, and the sooner it is over, the better. But we must do our duty." Our Christian men in service are keenly

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The Church Must Serve the Community

(Concluded from page 9)

children in terms of Baptists, Presbyterians, or Methodists. In states where weekday religious education is possible, it should be directed by boards that acually represent the community-wide church forces. In combating evil conditions, why should not the area be divided up among the various churches so that each one of them will feel responsibility for a given section?

Simultaneous attacks on a problem by the whole group of churches are more effective than the efforts of one church alone, for in the latter case a competitive spirit may be aroused. Where there is a ministerial union or a Federation of Churches, obviously that is the group through which to work; but in any number of our smaller towns, no such organization exists, hence no advance can be made until someone takes the lead. Why should not the Baptist pastor accept this as his responsibility and try to secure the co-operation of the other pastors?

Service to the Community

However, we here go beyond the initiating of co-operative educational ventures to the obligation to create in all the church members a sense of obligation to service in the town or city where they live. We fall short at this point. While these members work in their church organization and also are interested in distant projects for which they raise money, they frequently are but little aware of the things that actually take place in the community around the church. They pass calmly by situations housing the worst kind of vice, often existing very near the church building where they worship. The community hardly feels any cleansing or regenerating effect because the church is there. Frequently the community scarcely knows that the church exists.

Let us not forget the idea which originally went with the Christian movement. Jesus described it as leaven, it spread by contact until the whole was leavened. We read of the expansion of the early church. It began in Jerusalem, spread to Judea and Samaria, and ultimately to the uttermost parts of the earth. It is a poor religion that can only pull folk out of the community into the church, as though it were an ark of safety. It is a poor religion that can relate us only to causes that are far distant from us. If religion works as it should, it will help the church so to organize itself and so to influence its people that all the causes of evil in the immediate community will feel its opposition and all the forces of good will feel its undergirding.

There is a basic educational principle that is worth thinking about here. It is the principle that we learn by doing. In other words, we learn something by listening, but we learn far more if we go out and do something about the matter in hand. This applies to religion. For instance, it is the reason why the leaders of the church in England suggested, in the Malvern report recently promulgated, that every parish or church should have at least two or three specific projects in the community. The people of the church then could have part in these projects. There would be much more wholesome religion. The people would grow in their sense of religious responsibility, if they not only gave money, but moved out into the community's need and attempted to apply the things they have heard and sung on Sunday to the conditions surrounding the church.

This is also the reason why in the program of the Baptist Church School Advance, as formulated by The American Baptist Publication Society, and endorsed by the Northern Baptist Convention, it is recommended that each church undertake at least two projects of unselfish service, and why so many types of projects are suggested. The minister and his group of church leaders should have a conference and decide what projects will be undertaken. Any church that has not been exploring the possibilities, will be surprised to find how many things near by need to be done and how important it is to do them. Such projects will test the tact and courage of both the minister and his people. Let no one think it will be easy, but Christianity is not supposed to be easy; it is supposed to be effective, and we are the ones to make it work in the places where we are.

Our nation is passing through hard days. The stability of our family life is being tested, and our communities will need all the institutions in our midst that help to build moral thinking, strength of character, co-operative good will, and Christian fellowship. We of the churches have this responsibility. These Advance movements in Christian education are an opportunity. Let us speak unto the people that they go forward.

■

The Year of Our Lord

(Continued from page 7)

Are yet a master light of all our seeing;
Uphold us, cherish, and have power to make
Our noisy years seem moments in the being
Of the eternal Silence: truths that wake,
To perish never."

He knows now that the moment of despair can never return. He is assured that his song of thanksgiving will be an eternal one.

"Hence in a season of calm weather
Though inland far we be,
Our Souls have sight on that immortal sea
Which brought us hither,
Can in a moment travel thither,
And see the children sport upon the shore,
And hear the mighty waters rolling evermore."

Light and glory consist, at least in part, of questionings and blank misgivings about a world "not realized." There is the clue to the restored glory of life that evokes spontaneous thanksgiving! We are still working with God in the formation of the good world he has planned!

Whenever we pass from a ready-made existence to one that is still in the process of being made we risk confusion. If we continue to carry over our childish evasions of responsibility, we most certainly lose the glory of life. To restore such a glory once lost, we must enter into partnership with those who direct the world's destiny. When we become responsible members of that body, we secure for ourselves a greater confidence than ever—a confidence that is born of the enthusiasm of participation.

With the "glory of life" restored, this is indeed "the year of our Lord." And because this *is* "the year of our Lord," we can list those things for which we are thankful. I see three—truths which we have learned, or are steadily learning, truths about life that form the basis for a genuine and unshakable gratitude.

The first is that *human progress is not inevitable.* How many times that has been said in the past! And still how many generations and individuals have had to learn it all over again for themselves! We were in grave danger of believing that even the kingdom of God was in the same category as Prosperity—just around the corner. Now we certainly know better. All the formulas have failed to produce one respectable panacea. All the creature comforts of this age have left the creature himself decidedly uncomfortable.

Our world is not ready-made. God and man are still working together at the task of making it. Of one thing we may be sure: where there are weaknesses and failures, they are the result of man's part. Our first cause for thanksgiving is our recognition that we are weak. The first step in overcoming any difficulty is a realization that it is a difficulty.

The second truth we are learning is that *happiness is the result of discipline.* We have confused irresponsibility with freedom, freedom with happiness. We have thought that we were free when

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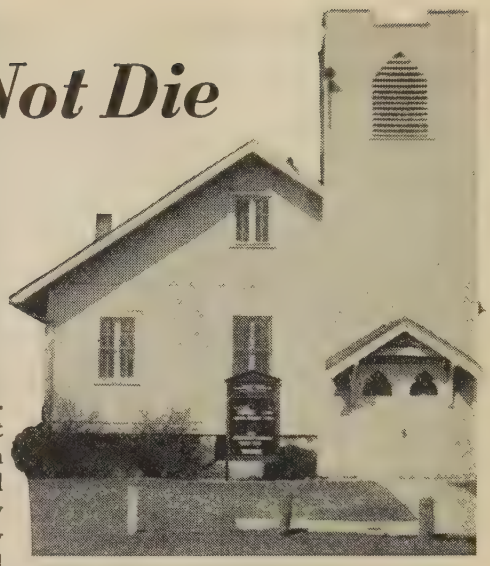
The Church That Would Not Die

By FRANK S. MEAD

The story of a church that refused to quit — and which proved that prayer plus hard work still works miracles



DO you know Mr. Micawber? You should, for he is one of the loveliest and laziest characters in literature: he is that great delayer in *David Copperfield* who was forever "waiting for something to turn up." Improvident and impossible, was Mr. Micawber.

Now there are a lot of churches that might be renamed Micawber Memorial. They are churches waiting for something to happen. They are waiting for hard times to blow over. They are waiting for the neighborhood to change. They are waiting for a new preacher. They are waiting for collections to pick up. Times are too hard or times are too good, so Micawber Memorial is just waiting. And dying.

It's a great relief, once in a while, to find a church that will not wait, that will not die. One like the Valley Farms Baptist Church, which makes you wonder what all the other churches in America are waiting for.

Valley Farms is *not* rural. It is a little community of 300-odd homes a mile and a half from the city of Lansing, Mich., and two hundred yards off U.S. Highway 27. Things move fast along U.S. 27; some local wag remarked that there were only two kinds of people in the traffic that roars in and out of Lansing along that boulevard: there are only the quick and the dead. And there was a time, back in the early thirties, when the little Baptist mission at Valley Farms was within a few scant inches of death.

Since 1929, this small congregation in its small building had been struggling along as an outpost of First Baptist Church of Lansing. It was a hard field. Preachers looking for a new church looked at Valley Farms and then looked somewhere else, quick. The good folk in the mission just hung on and did the best they could, trusting Micawber-like that something, anything would turn up.

Then they realized that they couldn't wait, that if they waited their mission would probably die, that if they ever did a real work for God in that spot, they would have to start themselves. They made up their minds that they would have a full-fledged church where their mission stood. They had no money. They had a part-time preacher, a lot of courage and a lot of faith and a tendency to pray when things looked bad.

THE PARSONAGE UNDER CONSTRUCTION

Their part-time pastor was young LaVern Bretz, who lived and preached at Bath. There was a better field at Bath, and that was probably why Bretz came to Valley Farms as full-time pastor in 1937. He says he took the Valley Farms job because every preacher he knew told him to stay away from it. He'd like to try an impossible church—a church that refused to die.

But—when you take on a full-time pastor you have to have a house for him to live in. Valley Farms had no parsonage. The Ladies' Aid prayed about that and they raised one hundred dollars; a local builder was asked to dig out the cellar, next to the mission building, which he did—gratis! (He was a Roman Catholic, by the way.) The ladies paid for the cement blocks in the foundation, the men of the church put them in place; now all they needed was a house on top of the blocks.

They prayed again, and an answer came—from Dansville. Dansville, which is a cool thirty-five miles down the highway from Valley Farms, had an old (abandoned) Baptist church building. Dansville sent word to Valley Farms that if Valley Farms would tear the old building down and cart it away, they were welcome to it. Bretz called the men of his congregation together. He liked these men; they were mostly men under 55, mostly workers in the big near-by Lansing factories; they were carpenters, mechanics, pipefitters, metalworkers, roustabouts, artisans—Christians waiting for a leader to come. They liked the young preacher who had just come; they had seen him in overalls; they knew he was an ex-trouble-shooter in the Atlas Drop Forge works in Lansing; they knew he would work *with* them. He told them about Dansville. They took what little money they had in the church, bought a secondhand truck, piled into it after they had finished their day's work in the shops and along the assembly lines, rode out to Dansville, and went at the old church like an army of engineers.

They built a parsonage at Valley Farms. You can go into the basement of that parsonage today, rub your hand over a beautiful oak beam and discover that it was once the back of a Dansville pew! You find beautifully formed arches, beautiful bits of highly polished woods, everywhere. So Dansville serves God all over again. Who was it who said that no church ever really dies?

The preacher and his congregation did all of it, except plastering the walls, and today they have a home any preacher would be proud to live in. That finished, they started in on the church. They rebuilt and remodeled the old mission building; today they have an up-to-the-minute seven-room educational plant, an attractive auditorium, a large basement for the church school and a study for the preacher. In the new tower hangs a 1500-pound bell, purchased from the old Freesoil Baptist Church, near Manistee. And in that tower is also installed an electric reproducing apparatus which

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The Church That Would Not Die

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broadcasts over a six-mile area. The music comes from records purchased from a local broadcasting station, at three dollars each, run off on a machine in the pastor's study.

In the pastor's study, too, is a microphone, and thereby hangs a tale. Jehovah's Witnesses came to Valley Farms recently, with one of their bitter anti-church, anti-all-preachers campaigns. Bretz saw them come in with their books and their victrolas, and he realized what many another poor parson realized when they came: that he couldn't follow all of them at once and argue them down on his parishioners' doorsteps. So he waited until they were all nicely within his territory, then he picked up his microphone, threw a switch, and sent his voice booming out over the whole area, telling everybody just what and who the Witnesses were, and what they were up to. The Witnesses got mad, then they got disgusted; you can't fight a voice that comes booming out of a church steeple. They beat a quick and not too dignified retreat. They haven't been back since.

Now Bretz and his praying and working congregation found a good friend in Lansing, as time went on; they found Mr. R. E. Olds, that gallant Baptist and pioneer in the automotive industry who always stands ready to help anything Baptist that deserves help. He liked the spirit of this thing at Valley Farms, and he helped it, mightily, financially. But Mr. Olds would be the last man in the world to say that he has done it all. He did not go out recruiting new members, yet the congregation now numbers over 100 baptized members. On his first Sunday as full-time pastor Bretz had a congregation of five; one evening he was the preacher and the janitor was the congregation; one morning Sunday school consisted of three pupils, one teacher, one superintendent. Now there are 174 in the church school, meeting for a unified service of one hour and a half with the adult school, on Sunday mornings.

They are brought in to the church in busses. Yes, we said busses. Some churches run a bus; Valley Farms runs *two,* and it has a third, too big and expensive for regular service, in reserve. The old truck that carted the lumber from Dansville was made over into the first bus; they bought another as the congregation increased. In 3½ years, these two busses have each covered 20 miles every Sunday morning and brought in an average of thirty people per trip. The church that would not die! When distance or the weather would have kept people away, they ran a bus line!

IN THIS CHURCH, EACH MEMBER MUST PARTICIPATE

The highest financial pledge four years ago was 25 cents per week. They don't pledge any more. They *tithe.* In 1940 they raised and spent $2361, of which over half went into improvements in their building. They high-pressured nobody to do this. There is never any high pressure. No short and furious financial campaigns. No membership drives. As a matter of fact, they are so "choosey" about taking in new members that this writer wondered at first how they got any new members at all. A youngster in the church school, for instance, must attend three times before he can be enrolled; if he misses three consecutive Sundays without an air-tight excuse, he's out. The adults are treated the same way. A new family moves in and Bretz pays his call; he suggests, when he knows them better, that they should join a church. When they say they would like to join Valley Farms Baptist Church, the pastor asks them *why!* Why not some other church, nearer their home?

There is no "running in the aisles," trying to get new members. The evangelistic work here is done *outside* the church. There is constant contact between preacher and people; the problems of religious living are discussed where people live: in their own homes. By the time they are ready to join, it is all clear. They can't join this church unless they promise to *work.* And work they do, or feel miserably unhappy.

Constant contact is maintained with the help of the visiting ladies of the congregation, who go out two by two, on an all-year-round visitation campaign, perfected during the Baptist Church School Advance. They visit the sick, look up absentees, hunt out the newcomers, turn over their prospects to the pastor. Advance has also given them more intelligent teaching in their church school, regular Workers' Conferences, records well kept and up to date, and a new enthusiasm in their whole educational work. Truth be told, the pastor has not led Advance; after all, one man can't do everything. This is one church where the workers have made Advance succeed; next year they are planning for a Daily Vacation Bible School of over 100.

All of Sunday morning is given over to "church school." The adults upstairs and the juniors and intermediates downstairs are all in classes; the "regular Sunday service" comes at 7:30 in the evening! That's because the adults find it easier, in this community, to get out in the evening than they do in the morning. It is unorthodox. It's sensible. It works. Why not?

It is *all* a bit unusual. It is all a bit disturbing, or should be—to any of those Micawber Memorials. Here is a people who started with almost nothing. They even had a church "difference" on their hands, or the remains of one, when they started, and it had been a good, rousing, all-out, very *interesting* "difference." But what has happened, since they threw themselves into this building program? This has happened: there has developed a church spirit and a fellowship they never dreamed of in their old mission days. Half the churches in America might well envy it.

Perhaps the best way for the small, discouraged, down-and-out, poverty-conscious church to "come to life" is to build a new church and parsonage. There seem to be great spiritual values in a church-building program. You don't need money, say the folks at Valley Farms; all you need is a willingness to work, a willingness to roll up your sleeves and get at it, and a readiness to pray with the certainty that God hears and answers.

This is The House That Faith Built. Lives there a Baptist with soul so dead that he dreams the House of God can be built on anything else?

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Although the manufacturing schedules of the American Bible Society for the Army and Navy New Testaments have been stepped up from 3,000 a day to 6,000 and then to 9,000, it has been impossible as yet to overtake the demand. At least 50,000 Testaments have been ordered for distribution to service men. The Bible Society is continuing its policy of supplying every chaplain with the Scriptures he requests as rapidly as it can get them from the presses.

The Church's Ministry to Men in the Armed Forces

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aware of the evils of war and its temptation to hate. But they have a high morale. Devotion to justice is their motivating purpose. It is the responsibility of the church to meet their spiritual needs and to keep their morale Christian.

The Christian church cannot fail in discharging this responsibility. Already men are showing their appreciation of what the church is doing. Some who had been indifferent to the claims of the church are discovering their need of God as men always must in the crises of life. In letters they express their appreciation of what their church is doing, and on furloughs they make it a point to visit the pastors who have shown a deep interest in them. We have the faith to believe that these men will return to the church and to God and out of their experience they will help to establish a better world through the teaching and spirit of Jesus Christ. The church today is challenged to prove the meaning of our Convention motto: "A ministering church in a stricken world."

■

The Year of Our Lord

(Concluded from page 12)

there was nothing that compelled us to act in any other way than we desired. Vacations and holidays were looked forward to as a means of being free from the daily chores and tasks that become burdensome. So we have thought!

One of the greatest sentences in the New Testament is magnificently translated by Dr. Goodspeed: "Discipline is never pleasant at the time; it is painful; but to those who are trained by it, it afterward yields the peace of character." (Hebrews 12: 11.) We ask how it is humanly possible for those in England and other countries to stand up under the continuous terror of bombs and fires. The answer is largely in the fact that every one of them is busy, every one has some specific task connected with the whole program and with the common good. The busiest people are the happiest ones. "Discipline . . . . yields the peace of character."

If these days teach us this lesson—no matter how long and hard the period of our learning it, no matter how pagan the instructors are—let us thank God sincerely and wholeheartedly for the truth!

The final cause for thanksgiving is our discovery that *some of the most important values we possess are not inheritable.* Like certain tickets they are marked: "Not transferable. Good only when presented by the one to whom originally issued." It may not be necessary actually to win them anew. Our problem may be only to retain them, but this is just another way of securing them.

Soon after we purchased our first automobile, more than twenty years ago, I was taking my parents for a drive. We stopped at a service station for gas. My mother asked what I was doing. "Putting gas in the car," I told her. "Why?" she asked. "Well, the tank is a little low." "Oh," she said, slightly disturbed, "I thought when you bought one of these automobiles it just kept on running!"

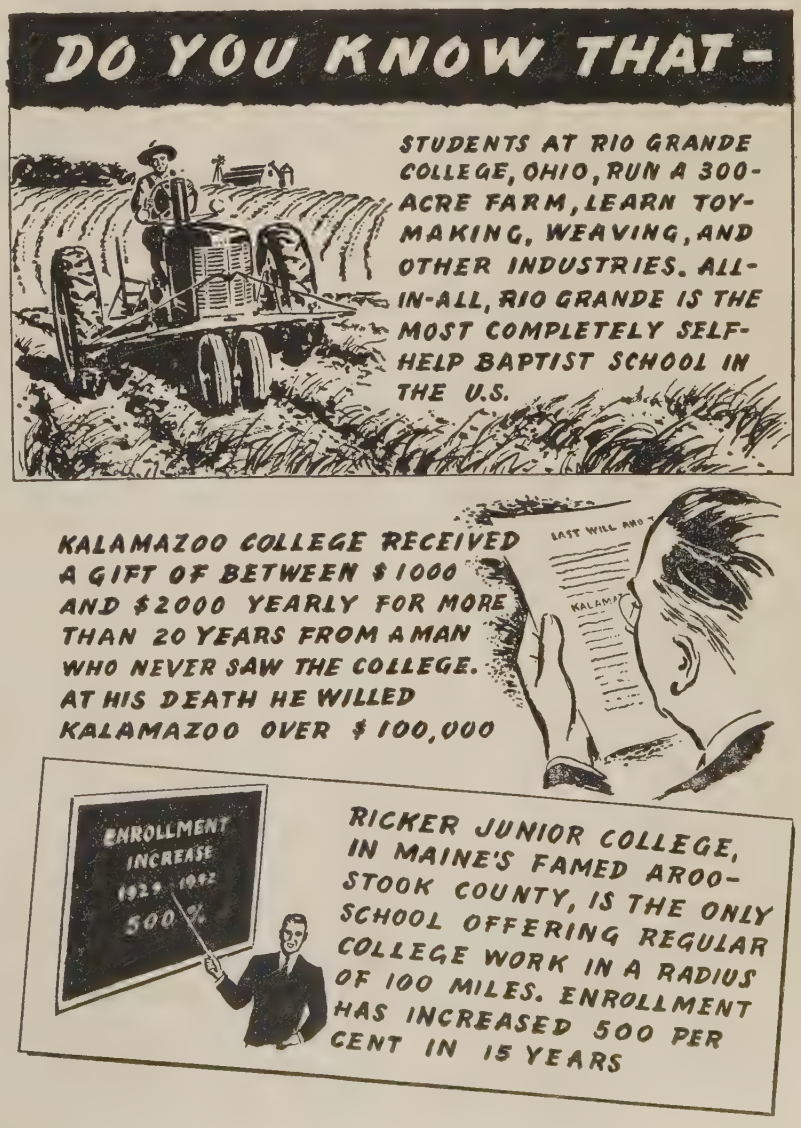
Many of us have thought that once we bought something—physical or spiritual—it was our permanent possession and ran on forever by some inherent power of its own! What a different story the history of the world might have been, what a different world ours today might be, if we had learned the truth about an "abiding peace."

This Thanksgiving Day must be one of deep, sincere and permanent expressions of gratitude. This is "the year of our Lord!" Let us learn that lesson and teach it to others. Nothing less is worthy of the Christ we worship!

Axis Seeks to Stir Up Religious Dissension

Although Axis propaganda has made a poor showing in attempts to divide the American people along religious and racial lines, the threat of prejudice and intolerance has not been destroyed. So declared Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews, in his recent annual report.

"The entrance of the United States into the war," he stated, "has not stopped the subversive elements preaching racial and religious hatreds. It has simply obliged them to make their approach more subtle. A systematic attempt is being made in this country by the Axis powers and their agents to cause division and dissension among religious groups. "After pointing out some of the most recent achievements in interfaith understanding and co-operation, Dr. Clinchy declared that "much work still needs to be done both in spreading the idea of co-operation and friendship among religious groups, and in stimulating them to carry that idea to secular groups in the community."



Suggested Program for November

CHURCH SCHOOL WORKERS' CONFERENCE

Theme: The Community in Christian Advance

By LESTER W. BUMPUS

Worship

Select from appropriate Scriptures and hymns, such as those printed here, and arrange the materials for your own group worship.

SCRIPTURES.

Leviticus 19: 9-18. The Ten Commandments.

Mark 12: 28-31. The Supreme Law.

Luke 6: 27-38. Love Your Enemies.

Matthew 5: 13-16. The Christian Leaven.

Romans 13: 1-10. Love the Fulfillment of the Law.

Matthew 13. The parable of the Kingdom.

HYMNS.

"This Is My Father's World." "Blest Be the Tie that Binds." "When Wilt Thou Save the People?" "These Things Shall Be." "O Brother Man Fold to Thy Heart." "We've a Story To Tell to the Nations." "Jesus Shall Reign."

PRAYER.

For greater appreciation of the blessings of Christian fellowship. For more sympathy with the unfortunate and the outcast. For fuller realization of personal responsibility for the evils in the world. For a deeper sense of identity with others, and a more complete consecration to Christ and in service.

DISCUSSION

1. *Sources of Material.* The Improved Uniform lesson for December 13th is on the theme "The Value of the Church to the Social Order." See *Adult Class* for the Fall Quarter 1942. School textbooks on sociology contain chapters on the community. Several fine texts are devoted wholly to the community. This is a subject of great mutual value to the church and to the community when it is made the center of study for a group.

The article on pages 8, 9, and 12—"The Church Must Serve the Community," by Dr. Albert W. Beaven—was especially requested by the BAPTIST LEADER that it might be used at the Church School Workers' Conference in November. It is an unusual privilege to present this particular article by such a well-known and recognized authority as Dr. Beaven.

2. *Purposes of the Discussion.* To stress that the church is a community of those who have chosen the Christian way of life. To make clear that the church exists and works in the midst of a larger community, or within other communities, in which it is set as a light and a leaven. To arouse interest in, and study of, the neighborhood, the city, the nation, and the world to determine how the Christian church can best contribute to the betterment of these communities. To secure acceptance of the Kingdom of God as the ideal of Jesus for the individual and for society.

3. *Questions for Thought.* If the Christian family is the source of supply for the church school the community is its field of action. Last month our workers' conferences considered the home in the Christian Advance. Now we turn our eyes outward to the people beyond our church and church school. The United Christian Education Advance bids us recognize that some of them are Christians, too. The program for "Community for Christ" night of Christian Education Week proposed joint plans with other churches. If we made such plans what are we doing now to continue a united Christian approach to our community?

What is our community? How many blocks or how many miles does it extend from the church? How recently have our church and the churches of the town made a survey door by door to learn who lives in the houses we pass day after day? How many individuals or families have you personally invited to come to church? How many have you brought?

Is our community so conventional that we think we know everything about it? Or is it so upset by wartime conditions that we know nothing about it?

There are other agencies in our community besides the churches. This fall the social agencies will be asking many church members to work in the Community Fund Campaign. What does our church do to secure a return of interest and activity in the church and its services—not simply the Sunday services, but its work with, and for, other people. Does your church render any services to people outside its membership? Do the laboring classes feel that your church was helpful during the depression? Do the well-to-do of the town feel that our church understands their peculiar problems and responsibilities?

This year every community is vibrating with organizations helping to win the war. Many of those most active in them are active church members. Are we striving to maintain a Christian attitude in these days of emotional strain? Are we so close to the Source of all comfort that we can assure the fearful and console the stricken?

In every community there are agencies detrimental to human welfare. Do we know enough about those in our community, so that we can protect ourselves and others from their often attractive dangers? Do we provide in our church program for any serious consideration of ways to improve our neighborhood and city and county? How many members of our church school are leaders in civic life? Can we be counted on to support the good and oppose the evil?

How large is your community? Are you following the young men who have gone to the far corners of the earth in the armed forces of the nation? Does it make any difference now that other Christians have labored as missionaries to make faraway parts of the world better places in which to live? Recall the appreciation of a Christian youth, of another denomination, who wrote of the fellowship he found in our church at Kodiak, Alaska. How our hearts have thrilled as we read of the medical ministries of Dr. Gordon Seagraves along the Burma Road. Has your contribution to Northern Baptist missions through the red side of your envelope been sustaining such work all through the years? Are you planning to give through the World Emergency Fund to help to relieve the appalling human need among so many peoples? What a blessing it is to the world that Generalissimo and Madame Chiang Kai-shek are avowedly Christian as they lead four hundred million Chinese!

Is your sense of community large enough to comprehend the length and breadth, the height and depth, of the love of God as visualized by Jesus in the Kingdom of God? Is it not tremendously significant that this is the community which his parable so strongly stressed. The word community in its derivation means to be ready to serve. Let us follow him who went about doing good.

■

JESUS told the parable of the Good Samaritan to illustrate the broad meaning of the word "neighbor." Surely he would interpret the word "community" as broadly—everyone whom we may help.

"Leaders Say:

It is with pleasure that we present herewith the substance of an address given at the fourth annual National Conference of Church Leaders, Richmond, Va., by Dr. Gordon, editor of church school literature of the African Methodist Episcopal Zion Church, Charlotte, North Carolina

THE CHURCHES FACING THE WORLD CRISIS

This is a day of crisis. Democracy and human freedom are at stake. International gangsters are marching over many lands. Marauding pirates are sailing the seven seas. Ruthless dictators are pillaging helpless nations. Death-dealing machines of war are darkening the skies. The entire world is threatened with a moral and religious blackout. In a word, we are lost within the labyrinth of a complex world—a world that we have created with our own hands and used too largely for our own selfish interests.

We Confess Our Guilt

Our first responsibility in this crisis is to confess our guilt. For we—the democracies, the Christian nations—have sinned. Times too many to number we have left God out of our plans, out of our business, out of our social relations, and out of our political economy, while we vainly worshiped at the shrine of materialism and power. We have placed things above persons, the material above the spiritual, and human heroes above God. So we confess our guilt.

We have killed—killed in times of peace. We have killed through economic strangulation. God blessed our democracy, gave us plenty; yet millions went hungry and naked, at home and abroad. While we destroyed our pigs, poured our milk into the gutters, and ploughed up our corn and cotton, people went hungry and naked. We have starved and strangled people because of our race hatred and religious bigotry. We have closed the doors of industry in the pleading faces of hungry, helpless people. What price peace!

We have stolen. We have stolen the wealth of helpless nations, robbed them of their resources, made them slaves—economic and political slaves. We have been so engrossed in the pursuit of prosperity and happiness that hostile attitudes of one race toward another have warped our sense of values. Overemphasis on nationalism has taken on the proportions of prejudice and hate. Discriminatory practices and outlived customs and traditions have kept alive racial and national conflicts. They so embittered the public mind that national unity was constantly threatened, world co-operation was dangerously impaired, and the conservation of a universal peace was made impossible. The institutions of democracy were imperiled in every part of the world.

We have practiced greed. We have built magnificent empires of wealth and power, bereft of love, mercy, and justice. We have left God out of these empires. We have failed to conserve the values that insure peace and human freedom. Declaring ourselves on the side of peace, we nevertheless helped belligerent nations. We gave them the weapons with which to kill our friends and neighbors. We did it "for business reasons." We did it "to protect our sons," we said. But did we protect them? For some of the nations to whom we sold implements of war are using these same implements to kill our boys on the other side of the world. What blind, miserable sinners we have been!

While these things were happening in our changing world, Christianity slumbered and slept. When it awoke—if indeed it is yet fully awake—it found itself impotent, helpless, and shackled, because it has blindly followed the patterns of the world instead of giving the world its patterns of life.

Organized Christianity has foolishly attempted to project its program according to world standards of race and class. Even in our present crisis, as grave as it is, organized Christianity is not free from the practices of segregation and discrimination. And to the extent of its guilt in these respects it makes itself unworthy to speak for the redemption of the world. Its voice is so feeble that it cannot be heard above the battle cry of the warriors and the faint groans of the dying.

We Face Our Task

What, then, must the Christian church do, facing this present crisis? It must repent and ask God to restore its lost power. It must win back the approval of God and the confidence of the people.

Certainly it is not the task of the church to fight this war with force. That is the task of the state. We are confident that the state is equal to its task; that the United Nations are fully prepared to meet the issue with force and might. We have the natural resources and the man-power, the machinery and the will to win. We have no doubt of the outcome.

But the war is not our real crisis. The real crisis adheres in the probability of losing our gains, however small they may be—our gains in human relations, in religious living, in peace-mindedness and the way of achieving peace, in race relations, and in international justice. We expect to win the war, but we must not forget that we *might* lose the peace.

What must the Christian church do, *now?* It must help men to see that *Right* is greater than *Might,* and that *Love* is stronger than *Hate.* Any peace that does not conserve freedom, love, truth, and justice will be only a short-lived armistice. Any "New Order" without these values is not worth the price we pay.

We Seek the Way

The Christian church—if it is earnestly seeking the way to world brotherhood—must practice Christian brotherhood within its own organization, a brotherhood that transcends all races and classes. If it does not do that, then it has no message for this crisis in which races are of so great concern—East Indians, Jews, Japanese, Chinese, Ethiopians, Whites, and Negroes. Any emphasis on race superiority in this mixed conflict is equivalent to sabotage and is more dangerous than dynamite.

The church not only must speak boldly against the common sins of our World Order, but must throw its full weight against all forms of injustice in our economy. It must seek the abrogation of all laws that segregate and discriminate on the basis of race, color, or creed.

The church must aggressively share in the building of a new World Order, a veritable democracy of God, a World Order that demands courageous, triumphant living. It must not seek a passive peace, but a peace of creative adventure—a peace that challenges the courage of youth and proves the wisdom and experience of age. In short, it must seek a just and durable peace.

—Buford F. Gordon

■

"Science seems to me to teach, in the most unmistakable terms, the Christian conception of entire surrender to the will of God. Science says, sit down before the facts as a little child; be prepared to give up all preconceived notions; be willing to be led anywhere the facts of nature will lead you or you will know nothing."—Thomas Huxley.

THE CHRISTIAN PASTOR

By GENE EBERT BARTLETT

PROBLEM

How can the pastor help a person face an inescapable personal tragedy?

As he followed the nurse down the corridor the pastor quickly reviewed the sparse facts he had been given about the patient. A middle-aged man at the height of his professional career, a man with a wife and teen-age daughter, had just learned that he had about a year to live. Familiar questions were going over and over in the pastor's mind, "What can I say? What can I do?"

He found the man propped up in bed looking out the window. "I am Webster Hughes, the pastor at First Baptist Church," he said. "A mutual friend, Dr. Brown, told me you were in the hospital."

"It's very good of you to come," said the man, offering his hand, "especially when you are so busy."

Then they talked for a few moments about mutual friends and some affairs of the day. The pastor long ago had learned to wait for the patient to offer an opening to the main problem. It did not come until the final moment. After a brief visit Hughes rising said, "Well, I don't want to tire you so I'll run along now and come back in a day or so."

Then the patient looked at him thoughtfully. "You know about me, I suppose?" He waited to see if the pastor seemed to understand. Hughes deliberately answered, "Dr. Brown has spoken of you a number of times."

"It seems my number is up," said the other calmly.

Hughes commented, "Medical men would be the first to say they are never surprised." But the patient shook his head. "I've seen this thing before. . . . . But it's all right. I'd like to see my daughter grow up. I'd like to see how the war comes out. But it's all right." He seemed relieved, and talked easily. Finally, he said, "You know, I've appreciated your coming. It has been good just to talk so frankly."

"There are some things in the minds of both of us," said the pastor, "which, for the time, we shall have to assume. They are not easily talked about. But I did want you to know that I'm thinking of you."

"That helps," said the other quietly.

That night Hughes wrote in his records, "How often we go asking what we can do. Do we so easily forget that the spirit of God goes before preparing the way?"

■

AN eleven-year-old girl, recovering from illness, remarked, "My pastor called, but he didn't say a prayer for me."

POINTERS

WANTED: A PRAYER SERVICE

. . . . which offers more intimate fellowship than Sunday morning services afford.

. . . . which allows people to testify to their faith and share their experiences.

. . . . which speaks to the genuine contemporary needs of individuals.

. . . . which holds a respectable place in the total life of the church.

. . . . which is a continued contact for a teaching ministry.

. . . . which really offers the opportunity for prayer!

SUGGESTED: A TRIAL

. . . . of "guided testimonies." For example, the subject, "What Prayer Means to Me" may be taken for a month's series. Each week have one member take five minutes to witness to his own experience. This has the value of giving people the opportunity to grow through the sharing of experiences, and yet it insures that the testimony will be prepared and fresh. A series of different subjects may be run throughout the year and all ages and interests may be represented in the testimonies.

. . . . of "church hearings." It is of vital importance to the church to think through its ministry in its own community about once a year. About the time we are thinking of our program for the next church year a commission may be appointed to bring recommendations for goals and projects to the church-at-large. For a few weeks during the period of the commission's work an interesting series of midweek services can be planned by having this commission sit in open session at the prayer-meeting hour. These services, announced as "church hearings," can deal with major questions confronting the local church. After all, it is a democratic way to plan a program and it educates to the needs of community and church.

. . . . of "the personal column." Before the time of prayer the pastor may ask for public mention of those in the church fellowship who should be remembered in prayer. It would seem best for him to let others speak first of needs they know; then he can add to the list. But it is of value for people to think in terms of others. Important to the practice is the constant reminder that we want to remember those who are rejoicing as well as those in adversity; otherwise, the "personal column" can become a recitation of trouble and defeat which influences adversely the spirit of the meeting. In our prayer services we must also "rejoice with those that rejoice!"

PREACHER

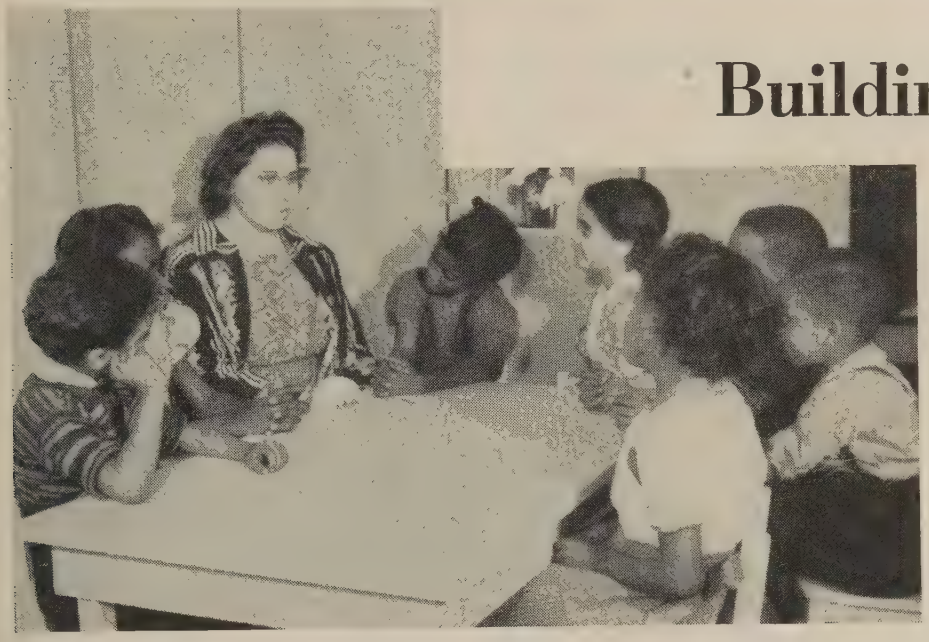
Dr. Harold C. Phillips, distinguished minister of the First Baptist Church of Cleveland, Ohio, has a recent widely read sermon with the striking title, "I Don't Feel Like It!" Said Dr. Phillips: "By and large, there can be little doubt that the most powerful drive in a man's life is not in his mind, nor in his moral sense, nor in his will, but in his emotions, his feelings. The mind may say, 'This is the wise thing to do'; the moral sense may say 'This is the right thing to do'; the will may say, 'This I will do.' Then the emotions walk right in as though they were the complete boss of the establishment of our personality, and what we actually and finally do may be neither sensible nor right, but what we feel or do not feel like doing. And in saying this there very naturally come to my mind the words of the apostle Paul, as he spoke of Christ, 'Even Christ pleased not himself.'

"Let us say that the finest antidote for the 'I don't feel like it' mood is a new awareness of the Christian gospel. The reason is this: that though Christianity appeals to the reason, quickens the moral sense and strengthens the will, it does more than that. It enables us to master our moods, our feelings, by reaching down into the feeling itself and transforming that by another feeling. Only an emotion is strong enough to master an emotion.

"Now the key word of Christianity is not reason, though assuredly Christianity is reasonable; not morality, though Christianity is assuredly moral; not the will, though Christianity involves the will. The key word of Christianity is love—love which enlightens the mind, quickens the moral sense, empowers the will. 'God is love,' 'Christ also hath loved us,' 'Beloved, if God so loved us we ought also to love one another.' And it is love, mark you, which, though it begins in a feeling, ends in a deed. 'Simon, son of Jonas, lovest thou me more than these? . . . . Feed my sheep.'

"For the heart of Christianity is neither a temperament nor a mood; it is the resolute call of love, love which begins in a feeling and culminates in a deed of loving service for others, in or beyond the church and the parish. Christian love, expressed through active, resolute good will and service is the best defense against the tyranny of our enslaving moods." ■

WE know that we have migrated, out of death into life, because we love our brothers. He who has no love is abiding in death. Everyone who is hating his brother is a murderer. (Montgomery)



Building *Christian* Attitudes

By WINIFRED GRAFTON

"IF THE WORLD COULD FIND A FORMULA TO MAKE PEOPLE ACT LIKE CHRISTIANS WE WOULD HAVE A NEW WORLD." WHAT CAN TEACHERS OF CHILDREN DO TO HELP FIND AND APPLY THAT FORMULA?

NOWHERE is there a more puzzling problem than the building of Christian attitudes. If the world could find a formula to make people act like Christians we would have a new world. So we ask ourselves, Is there a way? Can Christian attitudes be built into the very fibre of the child's nature?

Perhaps it will help us if we recognize that attitudes arise from more than one base. Christian knowledge must underlie an attitude that is to be Christian. But knowledge is not enough. We may know that Jesus said, "Love your enemies," and yet have an attitude far different from love in our hearts toward those who injure us. Beside knowledge must stand understanding. We have to know something of the meaning and purpose and result of loving enemies before we can take that difficult attitude. And even understanding will not be enough. We must have a keen desire to ally ourselves with God's will in the matter. We must want to love our enemies enough to control our actions, our thoughts and feelings in specific situations where we are faced with unfriendliness in persons. There are other factors, of course, in the creation of Christian attitudes, but perhaps these are enough for our present consideration.

Can we, as teachers, make use of these factors in establishing and cultivating Christian attitudes among children? How and when and by what process can we help to build Christian attitudes?

The best opportunity is often unplanned. It comes because the children are face to face with a situation where the desired attitude is not being exemplified. Take Jimmy, for instance.

Jimmy was a problem in more ways than one. He always came late to Sunday school, and lack of home training and desire for attention made him a disturbing factor. The climax came one Sunday morning when the atmosphere of junior worship, gained after much planning, was satisfactory for the first time. In the midst of it, in stamped Jimmy, knee-high boots crashing down on the polished floor like a thundering host as he galloped across the room, flushed and triumphant, to join the group. Worship ceased immediately. Audible comments and snickers accompanied Jimmy to his seat. No one could credit Jimmy with the slightest feeling of reverence. That Christian attitude just was not there.

A skillful leader used the balance of the period to teach needed worship materials to the group. At the close she stopped Jimmy on his way to class. The boots, a precious possession for that underprivileged child, were commented on and admired. Then she became confidential. "We'll have to do a little figuring between us, Jimmy. I know it's hard for you to get here on time, but boots like that do make an awful racket, don't they?"

Jimmy looked startled, then sheepish. "I didn't know how much they would make."

A friendly conversation helped Jimmy to sense, as he had never sensed before, the reason for quiet at times of worship. He was greatly interested. "Some Junior Departments have boys and girls who come late stay in the back of the room until worship is over, but I don't like that," said the leader. "I wonder if it is the boots, or just going fast that makes the noise?"

Jimmy experimented right then and there. He could move like a shadow in those knee-high boots, he discovered. "Like an Indian scout," commented the leader, smiling. "Run along to class, and try it next Sunday morning."

Simple? Of course. But Jimmy in those few minutes gained the beginnings of a sense of Christian reverence, and help in governing his acts to accord with his desire to co-operate. Next Sunday found him late as usual, but moving into his place with complete silence and a face beaming with understanding as he joined the group in worship.

Sometimes situations arise in which the leader can see ahead of her opportunities for deliberate guidance that will result in better Christian attitudes. A whole group may be helped when such circumstances confront one. There was, for instance, the time when the Junior Department was giving a pageant.

One scene was from Africa. Heaven-sent opportunity! Here was a chance to help the boys and girls to take a stand against caricature of the Negro race. Discussion took care of that. It was easy to help the juniors to see that we would not enjoy having dark-skinned people make their faces ghastly looking with white and red paste to represent us in

a serious playlet. So why should we do such a thing to our dark-skinned friends? The solution was to invite some Negro juniors to help us out. That part alone built Christian attitudes toward other races. "As ye would that men should do to you, do ye also to them," was more than a bit of knowledge of the Scriptures. It became a working principle.

Beyond that the junior group had the experience of planning ways in which their guests would be made to feel their friendliness. No emphasis was laid on race. It was rather a question of making strangers welcome, comfortable and happy as they took part in rehearsals and in the final production. The desire to act as Christian friends was helped by giving the children practical ways of doing so.

There is still another point at which we must work in building Christian attitudes. There is no Christian person, adult or child, who does not have a weak spot at which Christian attitudes need to be strengthened. Often a whole group of children may have some special need. There may be some outstanding area in which they are failing to act as Christian boys and girls should act. No Sunday school can fail to do something about that. Careful planning may be needed to bring into the open the difficulty, or to inject into the curriculum the opportunity for meeting the situation. One calls to mind, for instance, the junior group that could not play the simplest game without extensive cheating.

There are often children in a group who will cheat, but whose activities are scowled upon by the rest of the group. They *know* their actions are unsocial, but it is an individual problem. In this particular junior group, there seemed to be no sense that cheating was an un-Christian way of behaving. What could be done? To change the ideas and the personal attitudes of a whole group of children could not be handled by incidental conversation, or by casual guidance in connection with something else.

The leaders talked it over. Vacation school was soon to be started, and for this group, vacation school was devoted to the building of a Christian attitude that would eliminate not only cheating but kindred difficulties from the lives of those juniors.

Naturally, many fundamental principles of Christian living were involved. The Bible had much to offer. Extensive game periods often followed by heated discussions as to what was and what was not honest and fair brought those principles down into daily living. It would be too much to say that every junior emerged from the course with the right Christian attitudes of truth, honesty and

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"Money Travels"

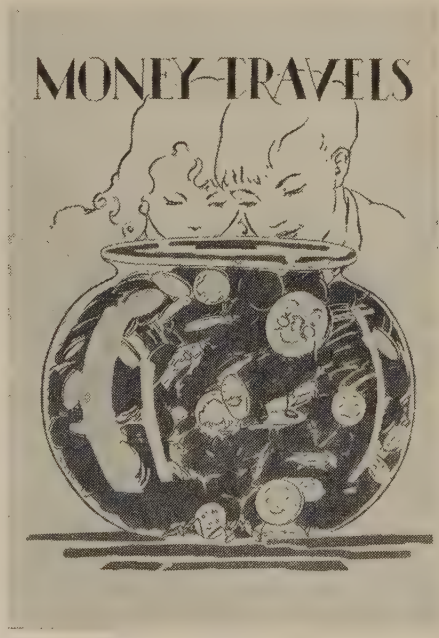
The new stewardship project for children described by

FLORENCE STANSBURY

FOR God so loved the world, that he gave his only begotten Son." What more beautiful gift could be given? For us so much was given, what may we give in return? As followers of the Christ few adults and even fewer children have any very well adjusted plans for giving to the ongoing program of our great missionary enterprise. Was it not E. Stanley Jones who said, "Your outreach depends upon your upreach"? Are we loathe to provide for our far-reaching program because we fail to heed the call of him who said, "It is more blessed to give than to receive"?

To discuss stewardship with children in terms of dollars and cents is futile since we cannot point out values in terms they can understand. If, however, we can help children to know something of our work and program and can translate the money they give into living personalities, we can build the very foundations of stewardship as a response to a felt need. In such a program of stewardship education we can help children to see that knowing Christ is the greatest gift Christians have to make to the world; that in providing the money to send missionaries we have a part in sharing this great gift with people far around the world.

Our new gift project, "Money Travels," is designed to introduce stewardship to children in a way they may understand, and to educate them in the Christian's responsibility for a wise use of his money. The materials include a picture folder, the cover of which is reproduced on this page, a set of stories, a cutout sheet, and a report blank. The pictures on the folder show typical children in specific mission fields, and illustrate the variety of work carried on by Northern Baptists around the world. The leader will need a complete set of materials for her own use, and a picture folder and a cutout sheet for each child. Older junior children may wish to have the folders of stories also.



And this is the best news of all! The material is free, and may be ordered from The Children's World Crusade, Department of Missionary Education, 152 Madison Ave., New York City, or from The Children's Division, Department of Christian Education, 1701 Chestnut St., Philadelphia.

Boys and girls hearing the stories of Jesus learn to love him and are glad to have a share in sending that message to children who do not know him. As leaders it is our privilege to help children to feel their obligation to the church and to share in its support and program. Children have an opportunity to give to their church each Sunday. They see its needs and have the joy of helping to meet them. In our missionary giving it is difficult for children fully to appreciate the needs of boys and girls whom they cannot know except through stories. This picture-folder and set of stories provided with "Money Travels," in a simple way, understandable to children, visualizes our task. Each picture shows a need, and together with the story, tells how some children caught the vision of another's need and through a special love gift helped to provide for meeting it.

In worship children feel particularly close to Jesus. The story material to be used with "Money Travels" was written expressly for the worship period of the group using it. Worship has as an integral part of its expression the giving of an offering, one of the most tangible ways we may express our gratitude. To children this is particularly important since they need in some real way to express this thankfulness. To develop in children methods of giving that have meaning for them is the foundation of an interest that will continue through the years. Children are interested in other children, and neither race nor color is a barrier. Childlike enthusiasms for

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Making Simple MARIONETTES *for Biblical Plays*

Arranged and Photographed by Nellie M. Wagar

THIS IS HOW WE DID IT:

1. CANDY SUCKER STICK OR MEAT SKEWER IS INSERTED IN SPOOL.
2. HEAD IS MADE BY WRAPPING SPOOL WITH PAPER TOWELING DIPPED IN FLOUR PASTE.
3. FACIAL FEATURES ARE MOLDED WHILE PULP FACE IS STILL DAMP.
4. FACES ARE PAINTED WITH WATER COLORS.
5. DOLL FORMS ARE MADE FROM UNBLEACHED MUSLIN AND STUFFED WITH TORN BITS OF NEWSPAPER. MACHINE STITCH AT JOINTS.
6. PICTURES AND THE BIBLE STORY FURNISH GUIDANCE FOR COSTUMES.
7. THREE STRINGS ATTACHED TO CARDBOARD SUSPENDED AROUND PUPIL'S NECK ARE USED TO MANIPULATE FIGURE.
8. THE BOYS PRACTICE THEIR PLAY OF THE GOOD SAMARITAN FOR THEIR INVITED WHITE GUESTS.

The Feast of Lights

By ELIZABETH S. WHITEHOUSE

The first of several articles that will appear from time to time throughout the year to give teachers help in understanding the origin and religious significance of the sacred festivals mentioned frequently in the Bible. Leaders will want to save them for future reference in connection with their Bible study and teaching

IT was the feast of dedication at Jerusalem; it was winter." One day, according to John 10: 22, Jesus walked alone among his enemies in the porch of the beautiful Temple. He had come, John states, to celebrate the Feast of Dedication, or the Feast of Lights, with his countrymen. The cold winter rains probably were sweeping the patterned pavement and the garments of the Master as he fearlessly faced his enemies in that holy place, for it was the time of torrential downpour known as the former rains. The harvest was in, the days of thanksgiving over. Jesus had walked through empty fields, over the sodden wheat stubble, and under the bare limbs of fruitless orchards to reach Jerusalem. What was the meaning of that feast day which he had come to celebrate by so wearisome a way and at such peril to himself?

John's single comment throws no light on the matter, for like so much of the Scripture, this Gospel was written by one to whom all the feast days were familiar; and he wrote for readers who knew every incident in the event thus commemorated, every bit of ceremony with which the occasion was observed. Why describe the customs of the feast to readers who had observed them yearly from childhood to old age? Thus if we would know the meaning and background of much that we read in the Bible today, we must search elsewhere among authoritative records for explanations.

The occasion known to the Jews as "Chanukkoh" or "The Feast of Rededication," is popularly known as the Feast of Lights because of the way it came to be celebrated. To Christians interest is deepened because the feast begins on the 25th of the month Kislev or December, the day we celebrate the birth of Christ. It is not one of the greater Jewish festivals and today it is of special interest to the home where it is celebrated mainly as a children's holiday, perhaps due to the youth of the hero whose exploits it commemorates. Unlike most feasts it lasts for eight days instead of the customary seven. During its celebration no one rests from his labor except the women of the household who cease their work during the very brief time each evening when the Chanukkoh lights burn. Unlike most other and greater feast days whose origin is dimmed by great antiquity, the Feast of Lights is a young holiday. When Christ celebrated it, it commemorated events not so far back in the past as are the exploits of our own earliest settlers from us.

The Feast of Lights was observed each year in memory of the victories of Judas Maccabeus over the Syrians, a victory which gave back to the Jews their holy temple. For years the unhappy nation had been captive to the cruel Syrian ruler, Antiochus Epiphanies, appointed over them by their Greek conquerors. They had seen their shrine desecrated beyond all description by the soldiers of the Syrian ruler. The flesh of swine had been offered up on the sacred altar, and on occasion they themselves had been forced to partake of the unclean flesh. Many had yielded on pain of death to the crowning sacrilege, but others had chosen death. Parents had been forbidden to circumcize their sons, and had been put to death for doing so. The nation had been forbidden to observe the sabbath, but many observed the day in secret, refraining from profanation, and spending the hours in prayer and in reading of the sacred law. Some had even allowed themselves to be cut to pieces by their enemies rather than to fight in their own defense on the sabbath day. Until this time, it was the usual custom for a conquered people to accept the religion of their conquerors, but after the exile of the Jews, zeal for God had kept them true to him through even the most dreadful of days.

At last, led by the priest Mattathias, the people rose in rebellion. In righteous wrath the old man had struck down the heathen priest who was about to offer an unclean sacrifice to his own gods on the altar of Jehovah's house. Then he had cried out, "Those who are on the Lord's side, follow me!" His five sons became leaders in the guerilla war which followed. Judas Maccabeus fashioned a banner on which Hebrew letters formed the initials of "Who is like unto Thee among all the gods?" With such a cause to fight for, the humiliated horde, without military training, with few weapons, dared to face the veteran armies of Antiochus. In the foothills, behind walls, from courtyards and in the dim street, these famine-ridden men fought desperately for three long years before they won their freedom and the freedom of

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BEQUEST

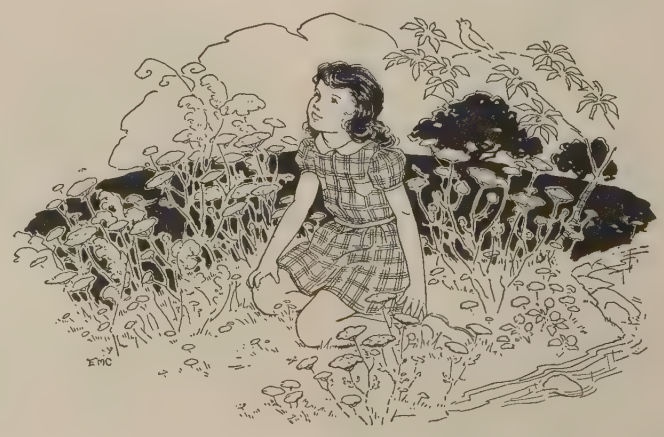
By Irene Robinson Anthony

And now to you who are my child
I give what I have learned:
A gratitude for little things,
A joy in praise well earned.

To you I give the shining dawn,
The robin's pulsing throat,
The aching of the human heart
At wonder of each note.

Take autumn and take all the fields
That bend with ripened grain,
The cool perfection of each drop
That lingers after rain.

I give to you the best of life
The gift to seek and see
And name you child of Nature's heart,
Her own true royalty.



A. F. Sozio

November in the Nursery Class

By BESS V. NESTER

IN a nursery class not so many years ago, the children sat on chairs in a circle, and listened as their teacher told them about the poor people of the world who did not have enough clothing or food. She talked about the many children just like them who were cold and hungry and who had no fathers or mothers. She ended by telling the group that the next Sunday would be Thanksgiving and suggested that they bring food and clothes and money to give to those poor little children! Her story was so dramatically told that the children's faces looked stricken and one small boy began to cry and to call for "Mother."

Deep in her heart, the teacher knew something was wrong and her subconscious mind asked, "Why burden these babies with the woes of the world just to raise a quota? Why give the Nursery Class a quota at all?"

She has studied little children since then and attended Mothers Club meetings at the church. Today the children are in natural groupings and she sits on the floor or a small chair on a level with them. In spite of her protests the planning committee still gives the Nursery Class a Thanksgiving quota in November. But she does not frighten or worry the children with it. She co-operates with the rest of the school by planning with the mothers and her helpers and the offering is given in the name of the class. Gifts brought by the children are placed in a special basket with the simple comment that it makes us happy to share what we have with others. She plans ahead each month as she thinks of the needs of the children rather than of how her department will compare with others in giving. She knows that the boys and girls will hear a great deal about food in November and in her planning she will try to suggest to the parents ways in which they can guide the children to associate God with its source and perhaps help them to overcome dislikes for certain foods which are good for them.

As she thinks of the interest of the children and the locality in which they live, she, with the mothers and her helpers may plan for the five Sundays somewhat as follows:

First Sunday

Most children have had the experience of playing among fallen leaves and of seeing them change colors in the autumn. This is another one of God's miracles through which the little child may learn to know of his plan to care for all things and to associate God with the beauties of the out-of-doors. The teachers may gather leaves of different kinds and colors as well as a few small branches with the leaves still attached. It is possible to preserve the colors by dipping the leaves in hot paraffin soon after they have been gathered. Colored pictures showing trees and shrubs in autumn foliage, and children playing among leaves, may be cut from magazines and mounted. As the children arrive, encourage them to arrange the branches in vases or baskets. Examine the leaves and suggest they find matching ones as to kind and color.

Examine a seed pod and explain how the seed needs to be kept warm in its bed and that some seeds are kept warm on the ground by the leaves that fall. Look at the pictures and explain that when the leaves change color in the fall they are ready to drop from the trees and cover the seeds on the ground until it gets warm enough for the seeds to grow. Tell the story, "The Three Little Leaves."[1]

Suggest they tell God that we are happy for the leaves that help to keep the seeds warm. Play being trees and sing, "I am a big tall tree, the wind is blowing me." (Arms held out and swaying from side to side.) The children may place seeds on the floor and play that they are leaves blowing down to cover them as they sing, "I am a leaf so brown, I come a sailing down." Or give each one a leaf to drop on the seeds. They may draw leaves, choosing their favorite colors and keep their drawings and a selected leaf to take home to show to Father and Mother.

Second Sunday

All children are familiar with both apples and oranges though not all of them know that they grow on trees or have seen fruit growing. Most city children are familiar with them only as they see fruit in the stores or have it delivered to their homes in bags. The teacher may choose to tell the story, "Dicky's Apple Tree,"[1] or "A Visit to the Orange Grove."[1] Choose whichever story is nearer to the children's experiences. Have pictures of apple or orange trees and of people picking fruit. Have an apple or orange and if possible, a small branch with the fruit attached. Talk of the pictures and encourage each child to tell of his own experience with the fruit.

Make up stories about the individual children using their names and telling how Mother peeled the apple or squeezed the juice from the orange and how good it tasted. Play growing tall by stooping down low and growing up as they sing, "Now I am so very small, apples (oranges) will help me grow up tall." Cut the fruit and let them see the seeds inside. Something about seeds may be recalled from the last session. They may play preparing breakfast by setting the table and deciding the kind of food to have. If mothers agree, small slices of apple or a little orange juice in a paper cup may be given each one. After they have enjoyed this treat, talk of how God

planned that we have such good food and suggest that we thank him for it.

Pictures of apples or oranges may be cut out or circles cut from red and orange construction paper. Let some of the children play being the trees with fruit growing on shoulders and arms while others gather it and take it to the "breakfast table." The children may draw pictures of the fruit, choosing the colors that fit, and they may be given an apple or orange to take home.

Third Sunday

Milk is a common food for children but all children do not relish it. The teacher will help the parents if she can develop a liking on the children's part for it and lead them to associate God with its source. Perhaps the majority of children have no idea of where the milkman gets the milk which he delivers to them in bottles. Have pictures of cows and of children drinking milk which have been mounted or pasted in a scrapbook, and "Thanks at Table" from the Picture Set. Some manufacturers of canned milk give away cutout pictures of cows that will stand up. If these cannot be found, pictures may be cut from magazines, mounted and made to stand by pasting one end of a strip of cardboard on the back.

Talk about the pictures and tell the story which fits the situation best, "Jack Finds Out about the Milk"[1] or "Betty Lou Grows Big and Strong."[1] Sing, "Now I am so very small, milk will help me grow up tall," as the children bend down and stretch up tall. Play preparing breakfast and delivering the milk. If there is no wagon, one can be made of a small box with a string tied to it. Decorated paper cups may be given them to take home. It is not best to serve milk as some parents may object, but they will enjoy pretending to drink.

Fourth Sunday

This will be Thanksgiving Sunday and the teachers will plan to guide the children to appreciate God's care and his gift of food every day, rather than to emphasize turkey and pumpkin pie and thankfulness only on Thanksgiving Day. Have ready "Thanks at Table" (Picture Set) and pictures of vegetables and children eating. Also have some clean vegetables and sprouted potatoes for the children to examine. The activities suggested in the previous sessions may be used, substituting the names of different vegetables for the fruit or milk. Tomato juice may be served in paper cups if the parents approve.

Tell the story, "Vegetable Soup,"[1] if the children are interested. The vegetables mentioned in the story may be in a basket and the children allowed to find the different ones as named. A typewritten copy of a prayer to be said at the table may be given each child to take home, such as "God, our Father, we thank you for things to eat and all your care. Be with us here and everywhere."

Fifth Sunday

The teacher will wish to help the children to associate God's care with parent's love and care and to appreciate the things Father and Mother do for them. Have pictures of homes and of parents with children and a house cut from cardboard. Examine the pictures and encourage the children to tell the things their parents do.

Tell the story, "My Own Father and Mother,"[1] adapting it to each child's experiences, using their names for the one in the story, or make up stories about each one as suggested by the pictures or as they tell of their own experiences. Play house and visit each other singing "How do you do" as the guests arrive. Cut out paper figures to represent members of the family and let them "walk" into the cardboard house. Sing, "We are glad for mothers" (for fathers), or suggest they tell God they are glad.

The teacher may use the following finger play, with hand closed and thumb inside, letting the children name who the fingers are as they come out.

"Father and Mother and children three
Live here in this house, you see.
One comes out and goes away.
Two come out and go to play.
One stays in and cooks and sweeps.
One stays in and sleeps and sleeps."

[1] McCallum, *Guiding Nursery Children in Home and Church.*

The Birthday Cake

A Story for the Nursery Class

By Gertrude Eubank Worley

MOLLY ANN had a birthday. She was three years old. Mother said:

"I will make you a birthday cake,
Molly Ann,
And bake it in your little cake
pan."

So Mother took some eggs, some sugar, some milk, some flour, and other things, and put them all together in a pan. Then she stirred the eggs and the sugar and the flour and the milk and other things around in the pan.

And as she stirred she said:

"We'll stir and stir around the pan,
Making a cake for Molly Ann."

Then Mother poured the things she had stirred together into Molly Ann's little cake pan, and put it in the oven to bake. Molly Ann could hardly wait for the cake to bake. After a while Mother peeked in the oven. And Molly Ann peeked in the oven. The cake smelled so good. But it wasn't done yet.

Mother said:

"We're baking a cake for Molly
Ann,
A birthday cake in a little pan."

In a little while Mother and Molly Ann looked in the oven again. "Now the cake is done," said Mother and she took it out of the oven. It looked so good and smelled so good. Molly Ann thought it was the nicest birthday cake she had ever seen. But she didn't want to eat her birthday cake all by herself. So she called to Larry and Sue who lived next door, and to Diane across the street.

"Come over to my house as quick
as you can,
Mother made a cake in my little
pan."

So Larry and Sue and Diane all came over to help Molly Ann eat her birthday cake. Mother cut the cake once across this way, and once across that way.

There was a piece for Larry, and a piece for Sue, and a piece for Diane and a piece for Molly Ann.

New Books To Enjoy

Anybody at Home? By H. A. Rey. Houghton Mifflin Co., 1942. Price $1.00.

Here is a delightful new first picture-book, with a surprise on each page. The right hand pages, which are full color illustrations of homes of many creatures and even things such as the family car, fold back. When the flap is lifted the picture is completed and one discovers what or who lives in the home. Very simple text in large type is given on the left hand pages. This book would be fun for three-to-six year olds.

Bonnie's Baby Brother. By Elizabeth Ryder Montgomery. Photographs by Ralph W. Berry. Frederick A. Stokes Co., 1942. 95 pages. Price $2.00.

A photographic picture-story with a unique purpose—to tell a little child the fascinating story of the growth and development of a baby during its first year.

Each stage of a baby's growth is illustrated with a photograph and interpreted with simple text. The record was planned by a mother for her own little girl with her own children as models. The result is a book that will be appreciated by all mothers who want to help their young children to understand the helplessness and dependence of a tiny baby and to appreciate the wonderful way a baby grows. Readers of Baptist Leader will be interested that the photographs were made by Ralph Berry whose excellent work appears regularly in this magazine.

R. W. Stringfield

NOVEMBER

In the Beginner Department

By ESTHER FREIVOGEL

The units for both the first- and second-year lessons center in the thought of God's care for us. Plans for the second year deal specifically with God's care as shown through his gift of homes, while those for the first year turn the children's thoughts not only to homes but to food, the beauties of nature, day and night, and to God's care for birds and animals. Each unit comes to a climax in the Thanksgiving Day experience and concludes by looking ahead to plans for Christmas. Session 6 should be used on the Sunday preceding Thanksgiving.

Children Need a Sense of Security

In time of peace and even more so in time of war children need that sense of security which comes from a realization that this is God's world and that his love and care are round about them everywhere. Units on God's care, therefore, such as the ones planned for this month, should be of special significance to children of today. Some real problems may be revealed through the use of such a unit, for even little children reason to a limited degree and often ask profound questions. Here are some problems that might arise and possible answers that might be given: "My daddy has gone to war. I do not have a daddy to help take care of me." . . . . "God did not plan for people to make war on each other. God wants daddies to be in their homes caring for their children. But many people have done mean things. They have not lived together in friendly ways as God's children should. That is why many daddies have had to go to war. Who is taking care of you now?"

"Why are some children hungry? Doesn't God love them?" . . . . "God loves all children. But sometimes people do not live as God wants them to. Sometimes big people do not help God to take care of his little children. God needs even us to help him."

Children do come in contact with evil in the world and wonder about it. We must help them to understand that God is not responsible for this; it is the fault of people who are not living as he wants them to live.

Worship Suggestions

Worship that is vital to little children generally grows out of something they are doing or about which they are talking. Conversation about where food comes from led a group of children to play going to the country on a train. There they gathered all kinds of vegetables, fruits, eggs, and milk. Again they boarded the train and returned home. With the imaginary foods piled before them they were ready to pray or to sing a song of thanks to God. A light lunch, served in connection with a session on food, will help children to want to express thanks to God.

The singing of "Morning Hymn," given in the back of the first-year text, may be a real worship experience if it follows conversation about the beautiful nighttime sky and the playing of sleeping and waking in the morning. Looking closely at different kinds of birds' nests often awakens a sense of wonder and makes children ready to say, "Thank you, God, for caring for birds by making them able to build their own homes." In connection with sessions on homes of people, the children may make a long poster showing large and small, brick and wooden homes. There may be conversation about what makes a house a home and what makes a house a happy home. The poster-making and conversation should lead the children to want to sing a song of thanks for homes and to pray: "Help us, dear God, to speak kindly and to be good helpers at home and to help make homes happy."

Thanking God by Sharing His Gifts

True thanksgiving involves more than expressing thanks to God in words and song. It also should express itself in sharing God's gifts with others.

This year as you plan ask yourself these questions, "Are there needy families in our community? Has the increase in employment eliminated much of this problem? Where are the truly hungry and homeless people who need our help today?" Meditation on world conditions and conversation with social workers may lead you to think of the following groups:

1. Chinese families who have been driven from their homes by war. If care for the Chinese is to be the object of the children's money gifts, the purpose for which they are given will be more easily kept in mind if pictures of Chinese children and pictures of food are pasted on the outside of the receptacle used to receive the gifts. This money should be designated for China Relief and sent to the World Emergency Fund, 152 Madison Ave., New York, N. Y.

2. Old people who are dependent upon old-age pensions for their living. This pension is seldom adequate to supply even the necessities of life. A variety of canned and dried foods, which can be used long after Thanksgiving Day has passed, are appreciated gifts.

3. Large families who are dependent upon the wages of a laboring father not employed in defense work. The cost of food and clothing makes it difficult for such families to supply their barest needs.

4. Day nurseries and orphanages. Due to the increasing number of working mothers, many day nurseries are being opened. Because these schools are run on a limited budget, gifts such as canned fruit juices and vegetables and dried fruits will be greatly appreciated.

Parents' Day, a Possible Climax to the Unit

One group, using a unit on God's care, invited parents to be present at the session on the Sunday preceding Thanksgiving Day. The children chose the songs and stories they would share and the pictures, posters and objects they would show and explain. As surprise gifts for their parents, they decorated paper plates with pictures of fruits and vegetables, cut from magazines, and pasted in the center of each plate a typed copy of a grace they had learned. The parents were greatly impressed with both the session and the gifts. They were made an integral part of the group, rather than observers, by the teacher's invitation to draw their chairs up close behind those of their children. They also were asked to participate in all of the prayer experiences of the group. It was suggested that the plates be used on the Thanksgiving dinner table to hold some of God's good gifts of fruit.

The final report showed that each family represented at this session had grace before their Thanksgiving dinner. Parents are often greatly benefited by participation in such a session.

Thanksgiving Time Is Sharing Time

By MARY JESSUP

EARLY in November the leaders in the kindergarten had some ideas in mind from which the children might choose a project for Thanksgiving. One of their dearest friends was an old lady, a charter member of the church, who lived very near the church school. They often visited her, sharing songs and stories and on her birthday they took her candy. Always she knew just what to say to the children, and the teachers could sit back and watch them enjoy one another. It was natural that they decided to do something for this dear friend.

A plain grape basket appeared one Sunday, some crepe paper was found near by, and the children soon decided how to make that basket look like a Thanksgiving basket. And how they do love the feel of paste!

The Sunday before Thanksgiving the children brought fruit, something they themselves liked very well, and the basket was soon filled to overflowing with bright-colored apples, oranges, grapefruit and bananas. Out they went to deliver it, and to share some more good times with their friend.

This did not end the story, for the surprise was returned. At Christmas we found that very same basket at our door decorated in Christmas paper and packed with little green stockings full of animal crackers and candies. Our dear friend had been having fun, too, preparing this surprise for us.

You can be sure it was not hard for us to write a "thank you" letter for the postman to carry to her door next day. And how happily we sang the song, "Friends," just as we had sung, "If you want to be gay on Thanksgiving Day give something away," earlier in the year when we packed our basket.

Another year, we talked about how thankful we were to have such a kind and helpful woman to keep our room clean. She often left little surprise notes for us, telling us how pretty our room was, and how much fun she had cleaning it. It was very natural and easy to plan a surprise for her.

We decorated a big corrugated box with pretty crepe paper, and for three weeks in advance it was suggested that we bring to put in the box anything that we liked in the way of canned goods or jellies or jams. We were to bring things that we especially liked ourselves and that we wanted to share. The parents co-operated well in this project by allowing the children to bring their choice of food and we soon had the box full.

After it was finished and we had admired it over and over, we wrote a letter telling her to go into our room the first of the week, and find the surprise on the table. What fun we had, and what a bright spot it was in the life of a friend!

The Feast of Lights

(Continued from page 22)

their Temple. The Syrians were driven out, the stone gods broken and cast away, the holy place purified and rededicated to God.

There is no more stirring tale in Jewish history than the events of this war. Perhaps the pulpit Bible in your church contains the books of the Maccabees lying between the Old and New Testaments. Read there sometime the story of the great struggle led by Judas Maccabeus, son of the priest Mattathias. Read there the story of the beginning of the Feast of Lights. The first book relates:

"Then said Judas unto his brethren, behold our enemies are discomfited; let us go up and cleanse and dedicate the sanctuary. Upon this all the host assembled themselves together and went up into Mount Zion. And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the court as in a forest . . . . they rent their clothes, and made great lamentation . . . . and cried unto heaven. Then Judas appointed certain men to fight against those that were in the fortress (of the Temple), until he had cleansed the sanctuary . . . . and all the people fell upon their faces worshiping and praising the God of heaven, who had given them good success. So they kept the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise. . . . . Thus was there very great gladness among the people, for the reproach of the heathen was put away."

Originally the Feast of Dedication was celebrated with many of the same customs with which the Feast of Tabernacles is celebrated. There was the same rejoicing, the same psalms of thanksgiving were used, and the same symbols carried in the hands of the worshipers. Little by little these customs of celebration were changed, for there could not be two Succoths or Feasts of Tabernacles. Before the days of the Maccabees there had been an ancient feast which came during the shortest, darkest days in the year when it was the custom in the homes to light candles as symbols of faith in God's promise of the new life to come in its season. Little by little this older festival of nature gave way to the new Festival of Dedication. The custom of lighting lights became a part of the younger feast day, and the feast itself came to be known as the Feast of Lights. The transfer was made the more easily because of certain legends that had grown up around the original celebration. One of these legends tells that when at last all was ready for the first service in the newly purified Temple the priest in charge found only one small vial of oil still sealed and unpolluted by the enemy. This was used to light the great temple menorah, though it was feared that the great light could burn but a very short time. Swift messengers were dispatched to get fresh oil, though it was evident they could not hope to return in time. Nevertheless, the legends state, the great light burned on steadily for eight days until the messengers returned with the fresh pure oil. Jewish children will tell you today that this is the reason candles are burned on this feast day in memory of the light that did not fail. They will tell you also that the feast lasts for eight days because that is how long it took the messengers to bring in the new supply of oil.

In the home the Feast of Lights is kept with many of the same customs with which we celebrate Christmas. There is the giving of gifts, especially to the children of the family. One gift sure to be presented to the boys, and even to the men in the house, is a spinning top on which are Hebrew letters standing for the reminder "A great miracle happened here." After the special dinner, not of turkey and cranberry sauce, to be sure, but of cheese pancakes, the men and boys play special holiday games with these tops. Of course, the most important part of the festival is the lighting of lights at evening, a new one being added each day for each of the eight days of the feast. This lighting of lights is done with beautiful ceremony, with the chanting of blessings, and the sound of prayer. The youngest son in the family lights the first candle on the first night, and each child in turn officiates on succeeding nights, the parents taking their turn also as needed. The candles stand in a "Chanukkoh lamp" which differs from the usual candelabra in that it has eight candles, one for each day of the feast, instead of the usual seven. In addition there is at the side of the lamp

(Please turn to page 28)

W. Henry Boller

Primary Worship Suggestions

Thanks Be to God

By MARY GRACE MARTIN

ALTHOUGH every worship service should include some expressions of gratitude to God, November is a time for special thanksgiving. This month we shall strive to help primary children express gratitude to God beyond the usual "birds, trees, flowers, homes, or teachers" that often characterize their brief prayers. We shall put less emphasis on the material gifts of food and visible things, and try to build appreciation for some of the spiritual values of life. We shall direct the child's thinking not to toys and possessions, but to growth and personal abilities; not to the things that make him happy so much as to the people who help him to have happy times; not so much to the foods and material gifts he enjoys as to the people who work with God to bring these things to him. Now too, of all times, it is especially appropriate that we lead to an appreciation of love as a gift not only from parents and friends, but from God who sent Jesus to the world as his gift of love.

1. For Growing

LEADER'S PREPARATION. If possible, secure a few acorns and a picture of a tall oak tree. A growing plant would be appropriate for the worship center. Mount a series of pictures showing a baby, a small child, a primary or a junior child, a young person, and a man. These things should help to make the children more conscious of growth.

PREPARATION FOR WORSHIP. Show the acorn. Talk about the growth involved in a great oak tree. Go to the window and look for trees. Ask the class to imagine when the trees were very small. During the quiet music, ask the children to think of things that they could not do for themselves when they were babies or younger children.

QUIET MUSIC.

CONVERSATION. Discuss the abilities achieved by the children since they were babies, such as the ability to dress themselves, to use a knife and a fork, and to read. Measure the height of a boy by a door and discuss how tall he may have been last year about this time. Ask if any child knows how much gain in weight he has made during the summer and talk about such growth. Then discuss what would happen if growth should no longer take place. Lead to an appreciation of God's plan for growing up.

VERSE. "Growing."

I cannot bake a cherry pie,
But I can use a broom;
I cannot do the family wash,
But I can dust a room;
I cannot mend the things I wear,
But I can scour a pan,
And some day if I grow some more,
I'll do what Mother can.
—M. G. M.

SONG. "Like Jesus."[1]

A BIBLE VERSE that tells how Jesus grew. Luke 2: 52.

LEADER. Call attention to the series of pictures in connection with God's plan for growth. Then say, "Shall we thank God now for letting us grow, and ask him to help us to grow as Jesus did?"

PRAYER. Allow a few moments for silent communion with God, then voice an appropriate prayer as suggested to the children.

PRAYER SONG. "A Prayer for Help."[2] (Substitute "grow" for "be" in third line.)

BIBLE VERSES TO REMEMBER WHEN GROWING. These may be read by different children. Ecclesiastes 7: 9a; Psalm 121: 2 and Psalm 27: 11a.

OFFERING SERVICE.

2. For Happy Times

LEADER'S PREPARATION. Find pictures of children playing together, of a family riding or picnicking together, of a mother reading to her children, or other pictures inferring happy experiences.

PREPARATION FOR WORSHIP. Ask the children to recall happy times that they have had, and to think what helped to make them happy.

QUIET MUSIC.

CONVERSATION. Ask for reports concerning happy times. Use the pictures to stimulate conversation if necessary. Bring out the thoughts that happy times depend on other persons such as parents, teachers, and friends, and on physical abilities such as the use of legs to run, hands, eyes and other details. Then lead the thinking to God as the one who gives us parents and friends, and who gives us strength to run and eyes to see the persons and things about us that make us happy. Of course, if there happens to be an afflicted child in the group, the thinking should be directed so that his happy experiences may be included with those of the group.

SONGS. "Friends,"[1, 2, 3] "Every Morning Seems To Say,"[1, 3] or other songs that recall experiences with friends and play.

STORY. Review the story about a little boy who had a happy time, John 6: 1-13, or tell another story that deals with happy, friendly relations.

VERSE. "Gratitude."

Without my feet I could not run;
Without my eyes I could not see;
Without my hands I could not do
The things that mean so much to me.

Without my friends I could not play
The many games that I enjoy,
And so, dear God, I give today
My thanks for all that brings me joy.
—M. G. M.

PRAYER. Ask the children to thank God for the things and the people that help them to have happy times. Follow by the response, "Father, We Thank Thee."

SONG. "Our Prayer."[1]

OFFERING SERVICE.

3. For Those Who Work for Us

LEADER'S PREPARATION. Find pictures of people at work, such as a grocer, a miner, a farmer, a milkman, a mother, and other adults at work. With the worship center use some foods that suggest work, such as a pint of milk, a slice of bread, a potato or canned fruit.

PREPARATION FOR WORSHIP. Invite the children to examine the pictures of the people at work. During the quiet music, ask them to think of other people who work for them in the family, in the community, or in distant places.

QUIET MUSIC.

CONVERSATION. Talk about Mother's work in the home, Father's work, the maid's work (if home servants are common) then lead to an appreciation of distant people who work for us by trac-

ing the history of an orange or other article of food. Name the workers that have had a part before we can enjoy the food. For an orange these may include the grower, the pickers, the packers, the truck drivers and shippers who handle the crates, the grocer and others. Name other workers who have a part in bringing such experiences as an automobile ride, an article of clothing, or a warm home.

This period can be very meaningful today if children are guided to think for themselves. List on the blackboard or on a large piece of paper, the workers who are named during the conversation. If the names overflow the space, it will help to emphasize the many people who work for us.

LEADER. "Because so many people are working to keep us well and happy, shall we say thank you to God for them this morning? There is a verse in the Bible that may help us to express our feelings."

BIBLE VERSE. "I thank thee, and praise thee, O God." Dan. 2: 23.

PRAYER FOR WORKERS. If the group has responded well, suggest a circle prayer this morning. While the pianist plays some quiet music, ask each child to think of a special worker and be ready to say in turn his prayer of thanks or "I thank thee, and praise thee, O God, for _____." The leader should close the circle prayer and suggest a prayer response, such as "Father, We Thank Thee."

SONG ABOUT A WORKER. First stanza of "A Seed Song," Primary Teacher's Textbook, Year 1, Part 3.

PICTURE STUDY AND POEM. Show a picture of Jesus at work, and remind the class that he was constantly working for people. Then say,

"My Master was a worker
With daily work to do,
And he who would be like him
Must be a worker too."

—WILLIAM TARRANT

LEADER. "We, too, want to work for others. One way in which we can do this is through our offerings."

OFFERING SERVICE.

4. For Those Who Love Us

LEADER'S PREPARATION. Mount several pictures showing happy family life or expressions of love. If articles of food are brought for distribution today, interpret them as gifts to show our love for others.

PREPARATION FOR WORSHIP. Ask the children to think of five persons who seem to love them and to be able to tell why they think these persons love them.

QUIET MUSIC.

CONVERSATION. Ask some children to report the five names. Try to discover why the persons were named by asking, "John, why do you think your mother loves you? Helen, how do you know your friend, Marjorie, loves you?" Bring out the thoughts that parental love is expressed through providing food for us, caring for us when ill, and attending to our needs in many ways. Friendly love is expressed through thoughtful kindnesses, unselfish sharing and other ways. Help the children to think what would be missed if they had no parents or friends to love and care for them.

SONGS. Sing a song expressing gratitude for parental love, as, the second stanza of "Can a Little Child Like Me?"[1] or first stanza of "Hymn of Thanks."[4] Then sing a song of thanks for friends. "I thank you, God, for friends," may be substituted for the last line of the familiar song entitled, "Friends."

STORY. Tell a story that shows unselfish love. A familiar Bible story, such as "Miriam Cares for Moses" may be reviewed here, or a story relating more closely to daily life may be used. If food gifts have been brought, you may create a story about a can of milk that reached a needy child in Europe because a thoughtful child wished to share the good things he had.

BIBLE VERSES ABOUT LOVE. "God so loved the world, that he gave his Son," John 3: 16; "We love, because he first loved us," 1 John 4: 19; "Let us love one another," 1 John 4: 7. (Children may be prepared to read these verses to the group.)

LEADER. "Let us thank God now for the people who love us. I am sure you can think of more than five. Then let us ask God to help us to show our love to others as Jesus taught us."

SILENT PRAYER, followed by brief prayer by the leader or a musical prayer response familiar to the group.

OFFERING SERVICE.

5. For Jesus

LEADER'S PREPARATION. Have at hand pictures of Jesus showing love, helping somebody in need, and teaching from the mountain. These pictures will serve to recall stories of Jesus which the class has had earlier. In your worship center today, use a picture of Jesus as a baby.

PREPARATION FOR WORSHIP. Ask the children to think of a Bible story about Jesus.

QUIET MUSIC. "Tell Me the Stories of Jesus."[1, 2]

CALL TO WORSHIP. Psalm 100: 4.

LEADER. "At this Thanksgiving season I am sure we want to thank God for Jesus. Let us think today why we should thank God for Jesus." Recall several stories which the pictures or the children suggest. Try to think what the world would be like if all people were selfish and Jesus had not come to teach us how to live.

SONGS ABOUT JESUS. Sing several that are familiar to the group.

BIBLE VERSE. "He loved us, and sent his Son." 1 John 4: 10.

PRAYER. "Dear God, there are many things for which we would like to thank you. We cannot name them all. This month we have tried to thank you for our growing bodies, our happy times and the friends who help us to have them, for those who work for us and love us, but most of all we want to thank you for sending Jesus to the world. Help us to live the things that he taught."

OFFERING SERVICE.

[1] *Primary Music and Worship.*
[2] *Worship and Conduct Songs.*
[3] *When the Little Child Wants To Sing.*
[4] *Songs for Little People.*

"Money Travels"

(Concluded from page 20)

another in need strengthen the ties of fellowship in a world such as this.

After the story has been told and the picture discussed in connection with it, the children are given an opportunity to present their offering. The act is made even more significant when, during the class period, each child is allowed to complete the picture in his folder that pertains to the day's offering experience. Thus through hearing of a need, giving their offering specifically to help to meet that need, and then by recording that act individually, the experience becomes a real part of each child and has meaning for him.

The Feast of Lights

(Concluded from page 26)

stand a place for a ninth candle known as the Shamas, or "the servant." It is this light which is used to set all the others ablaze in their turn. The Chanukkoh lamp is often an old family heirloom handed down with great pride from mother to daughter throughout the generations. Sometimes it is made of silver or brass or other metal, and is much prized. But the lamp stand is not always so costly in character. They may be improvised of wood, or even of egg shells. The only requirement is that there be a place for the eight candles and for the Shamas.

It is good to know that while our Christian Christmas brings us so much joy and hope, our Jewish friends likewise are celebrating on the same day with a feast of their own commemorating God's great love and care of his people in days of terrible conflict.

Alan Dell

Junior Worship Suggestions

"Father, We Thank Thee"

By MARY W. DEICHMAN

AS the Thanksgiving season approaches, we may be tempted to search for new themes of worship, but the fact remains that the attitude of gratefulness is fundamental to Christian character. To feel thankful for all the gifts God has bestowed is a very desirable attitude; to remember to say "thank you" is better; but best of all is the spirit of gratitude that seeks expression in loving service. We need to be very careful to place the emphasis in the proper place. We should not have our juniors feel complacently that they are generously bestowing upon the poor. Rather, the experience should be a happy sharing of the Father's gifts with those who have received less.

The Sunday preceding Thanksgiving is a splendid time to correlate the sharing and dedication of gifts with the worship service. If the church or church school is planning a special Thanksgiving project your group will want a share in that. Otherwise the juniors may plan something themselves, such as filling a basket for a needy family. They may make favors or nut cups for an elderly group of people somewhere, or tray cloths or favors for a ward in a children's hospital. The latter may be made from crepe paper and decorated with cutouts of the Mayflower, pilgrims or other suitable motif. Contact a welfare worker in the hospital for needs and suggestions.

Someone has said that "Gratitude is a fruit of much cultivation." This would suggest that gratitude needs cultivation from earliest childhood. During this month we will be thinking about "gratitude" as we utilize pictures, songs, stories and Scripture to emphasize the idea. "The Angelus" used for a worship center will help to create an atmosphere of gratitude and prayer. Other pictures that might be used are "The Gleaners," "Pilgrims Going to Church" by Broughton, "Harvest Time" by L'Hermitte, "Landing of the Pilgrim Fathers," by Rothermel.

1. Father, We Thank Thee for Our Church

QUIET MUSIC. "Come, Ye Thankful People."

CALL TO WORSHIP.

Leader: "The Lord is in his holy temple."

Response: "Let all the earth keep silence before him." Hab. 2: 20.

HYMN. "Holy, Holy, Holy."

SCRIPTURE. Different juniors may read thanksgiving verses, such as Psalm 33: 5b; 92: 1; 100: 4; 145: 9; 147: 7; Daniel 2: 23; Philippians 4: 6.

CONVERSATION. How many things can you think of that make you want to say "thank you"? List suggestions. The church probably will be included. Did you ever think how strange it would seem not to have a church to which to come? In some places where there are no churches, people come together to worship in a tent, school, or even a barn. Why do we have churches? Add to their suggestions the thought that God long ago said that people should set aside one day in the week to go to his house where they might sing hymns of praise, listen to stories from his Word and talk to him. We like to think that all over the world where men and women and boys and girls know about Jesus, they too, will be meeting sometime during the day. It will seem like a chain all around the world or a radio hook-up, covering the entire globe.

PRAYER. Thanking God for all his many gifts, especially for churches, big and little ones all over the world.

STORY. "Paul Erdmann's Feast."

In the beautiful country of Denmark, there lived long ago, a peasant farmer whose name was Paul Erdmann. Instead of complaining and wishing for greater wealth, he remembered always how good God was to him and he never ceased to thank him for those gifts. One night in the fall, after the harvest had been gathered in, he gave a supper party and invited all his friends and neighbors. One of the lovely customs of that country was for boys and girls to tie a big sheaf of wheat to a tall pole so that the hungry birds also might share in the feast. This had been done.

Paul Erdmann's heart was so full of gratitude to God that the guests soon caught the spirit and spoke of their own reasons for thanksgiving. Among the people there was a neighbor named Matthias Claudius. He had often written poetry and because he was so grateful he wrote the story, "Paul Erdmann's Feast." It was written in German because that was his language and for many years only those who read German could share his lovely thoughts. In 1861 Jane Montgomery Campbell, the daughter of an English minister saw it and translated the words into English. Later the words were set to music and it is now one of our best-loved hymns, "All Good Gifts around Us." You will see at the top of the hymn, "Matthias Claudius, 1782, Translated by Jane M. Campbell, 1861." Shall we read it through carefully and thoughtfully before we sing it?

HYMN. "All Good Gifts around Us." (Read the words together, before singing.)

OFFERING.

PRAYER HYMN.

2. Thank You for Schools

QUIET MUSIC. "Largo." (In *Junior Hymns and Songs.*)

CALL TO WORSHIP. Psalm 100 read in unison.

HYMN. "May Jesus Christ Be Praised."

CALL TO PRAYER. Reverent music played softly.

SENTENCE PRAYERS, followed by The Lord's Prayer.

SCRIPTURE VERSE. Luke 2: 52.

STORY. "The Old, Old Lady of Schoolhouse Run," by Dorothy McConnell, from *Missionary Stories To Tell* or *Child Neighbors of America.*

HYMN. "All Good Gifts around Us."

OFFERING.

CLOSING. During the week, we will be thinking of Armistice Day. Some groups may wish to salute our country's flag and the Christian flag. The following words could be used as a solo, or sung by the group to the tune of "Adeste Fideles" or even read by a junior boy.

"And thou, oh my country, from many made one,
Last born of the nations, at morning thy sun,
Arise to the place thou art given to fill,
And lead the world triumph of peace and good will. Amen."

3. Thank You for Our Homes

QUIET MUSIC. "Home, Sweet Home" or "For the Beauty of the Earth."

CALL TO WORSHIP.

O come let us sing unto the Lord;
Let us make a joyful noise to the rock of our salvation. Psalm 95: 1.

HYMN RESPONSE. "For the Beauty of the Earth."

TALK. Today again we think of things that we may add to our list for which we would be very thankful, our homes and what they mean to us. How does Exodus 20: 12 tell us we should treat our parents?

STORY. "The Andersen Family," by A. W. Comstock.

"The Andersen family are the happiest group I ever saw," declared Anna. "I'm glad I'm going there for dinner tonight, for I want to learn their secret."

Alma noticed that Anna, after she had removed her hat, was looking at a card stuck in her mirror, which read, "To everyone his work."

"That's our family motto," explained Alma. "We call ourselves 'The Andersen Company,' in which each one of us is a partner with special work to do."

After dinner Anna saw how the system worked. One washed up the pots and pans and cleared the sink for further action; another girl gathered up and rinsed the silver, another the plates, another the glasses, until the table was cleared. Then while the girls washed, dried, and put away the dishes, the boys removed and folded the tablecloth, and put the room in order.

"I've discovered the secret of your happiness," declared Anna. "It's not only another illustration of the old proverb that 'many hands make light work,' but it is such proof of the truth that you are all happy because each one of you faithfully does his share that I'm going home and get my brother and sister interested in setting that system to work in our family."

HYMN. "All Good Gifts around Us."

PRAYER.

OFFERING.

4. We Thank Thee for Our Nation

QUIET MUSIC. "America the Beautiful," played softly.

CALL TO WORSHIP. "Enter into his gates with thanksgiving."

SCRIPTURE. Psalm 100 read in unison.

HYMN. "Come, Ye Thankful People."

PRAYER. Period of silent prayer, followed by suggested thoughts and closing with The Lord's Prayer.

HYMN. "All Good Gifts around Us."

STORY. "The First Thanksgiving," or Thanksgiving poems contributed by the boys and girls from their school experience.

HYMN. "For the Beauty of the Earth."

DEDICATION of gifts and offerings.

5. We Thank Thee for Our World

QUIET MUSIC. "For the Beauty of the Earth."

PRAYER SONG. Same.

SCRIPTURE. Psalm 24.

HYMN. "All Good Gifts around Us."

PRAYER. Thanking God for the wonders of the beautiful world and asking that through our lives it may be made a happier place to live.

LEADER'S TALK. "Showing Our Gratitude."

"Actions speak louder than words." This is certainly true of gratitude. We feel that it is far better to show our gratitude by the things we do, than it is only to speak of it. God tells us in his Word some of the ways in which we may show how thankful we are:

1. By the desire to give (2 Cor. 9: 7).
2. Gifts of self and money to God (2 Cor. 8: 1-5).
3. Letting our friends know that we thank God (Acts 28: 15).
4. Sharing with others (Ps. 41: 1-2).
5. Living a thankful life (Eph. 5: 1-2, 20).

HYMN. "Come, Ye Thankful People."

Normal Growth Is Slow

By DORIS CLORE DEMAREE

AS the minister stepped into the junior room he looked about him. Clean ecru marquisette curtains hung at the windows, the walls were ivory, the woodwork a soft tan. At the back of the room were two tables for work on either side of an orange-crate cupboard. A blackboard hung to one side. There were ample tackboards made from a thick wallboard and bound with wide, black *passe partout.*

H. Armstrong Roberts

At the front of the room were several rows of chairs, back to the entry, and facing a lovely worship stand with candles, Bible and a lovely picture. To one side stood the piano and beside it were the leader's stand and chair. A few attractive pictures hung on the wall.

As the minister looked around he thought, "It is, indeed, an attractive room for work and worship."

It had not always been so.

A few years before the piano stood by the entrance. Four tables filled the room. As the children arrived each child went to his own particular class table and there he sat from the time of his arrival until the close of Sunday school. There he sat through classtime and through the opening exercises. (The chairs made too much noise to be moved.)

The walls were covered with maps, attendance and memory work records of many years, not a single picture hung on the walls.

Then one of the leaders was sent to a laboratory school where she got a vision of the possibilities in Christian education with boys and girls. She began doing things with her particular class. They soon were having constructive discussions, creative activities, concordant fellowship. Bibles were used, not just accepted as prizes. Children were learning to think, to work, to worship.

(Please turn to page 33)

Our Next-Door Neighbor—Mexico[1]

By GRACE W. McGAVRAN

Scope and Purpose

This is a five-weeks unit of study on Mexico. Through it the juniors should be led to have a deeper friendly interest in our neighbor to the south. They should become a little better acquainted with Mexican life, and realize more clearly our interdependence. They should secure a general view of our missionary work and should come to think of missionaries not only as those who are taking the gospel message to Mexico, but also as ambassadors of the friendship which can arise as a result of Christian principles. Mexico is a part of Latin America, and we shall continue our hemisphere study in January with emphasis on South America.

Your Children and Mexico

You probably have fourth-, fifth- and sixth-grade children in your group. Their knowledge about Mexico will vary. Try to discover how wide this knowledge is. Some may have been there or may have friends or relatives who have visited Mexico. Others may contribute to the group something they have gained through reading. Others may have samples of Mexican craft work that could be borrowed for one of these sessions.

Your plans for this unit of study may be greatly enriched by the contributions members of your group may be able to make. Be sure to take advantage of opportunities to use people in your community who may have had firsthand experiences in Mexico. Perhaps there is someone in your town who has slides or other pictures that he will be happy to show to the group. Other ideas will occur to you.

For Your Own Thinking

Mexico is not a unified country. Nor is it a Christian country in the sense in which we often use the term. There is a vast Indian population, still worshiping, either openly or under the thin guise of Roman Catholic saint names, the ancient gods of their fathers. There is a Spanish or mostly Spanish section of the population and a tremendous mixed population, half-Indian and half-European, all of whom are Catholic or nominally Catholic or have no religious belief. One finds the whole range of racial heritage within any given unit of population, although the proportions may vary. The exception to this will be in the pure Indian isolated communities, where language, religion and customs date back to before the conquest. The Protestant, or Evangelical church, has a foothold among the people, but missionary work is not easy. Fanatical Catholicism as well as government restrictions against religious activities must be combated.

Mexico is not a country easy to understand. Its fundamental ideas about many things differ radically from ours. There is, basically, only one secure way to lasting friendship and common endeavor. That is through the extension, in Mexico and among us, of Christ's principles for life. Peoples of both countries have far to go to become the sort of Christians who can join hands in common ideals and in a common goal. Both you and your juniors can take steps forward yourselves, and can, through the church, help Mexico to move forward along the path toward a Christian fellowship of peoples and nations. Every step forward counts, no matter how small it may be.

Helpful Materials on Mexico

For your own reading, you will want to look up all recent articles on Mexico in the missionary magazines. You will also find *Notes for a Book on Mexico*, by Howard Vincent O'Brien, Willett Clark & Co., N. Y., delightful and good reading. It is understanding, sympathetic and discerning.

A helpful source book is *Made in Mexico*, by Susan Smith, published by Knopf, 1930, price $2.00. It contains line drawings and descriptions of everyday objects of art in Mexico and the part they play in everyday life.

Books for the juniors have been listed in their story paper, *Juniors*, for October 25.

A Special Feature of This Study

Children in both Baptist and Disciple churches will be using this unit of study. It provides a happy opportunity therefore through which to give both groups glimpses of each other's work. Missionary work in Mexico is divided by common consent, so that each mission board is responsible for a particular territory. Thus in this unit, Baptist boys and girls may visit the little northern ranch where Miss Florine Cantrell, a Disciple missionary is at work, and Disciple boys and girls may see the hospital work of the Baptists at Puebla, far to the south. The two churches are co-operating more and more in this country. It is fitting that the children of the two groups should know more about each other.

Planning for the Unit

You may meet with the five children who are to be leaders of the five sessions, sharing with them some of the ideas given in the introduction. It is their responsibility as well as yours to help the other boys and girls to grow in friendship and responsibility toward our southern neighbors. Plan in advance how you can help each child to feel that the session he leads is a part of a greater whole.

Decide together on whether the group will undertake sending something to Mexican children in the United States or to Mexico, and plan for necessary materials for carrying out the preparations. Suggestions for acceptable gifts will be found in *Juniors*.

Go over the suggestions given in the first session in *Juniors* and decide together which of the things suggested there you would like to propose to the whole group. These activities are in addition to those incorporated in the regular session plans. Unless you have a longer period than one hour each week, you will find the suggestions for each session all you can manage.

Suggest that the junior leader for each of the five weeks bring to the first meeting something from, or something about, Mexico. Each leader may bring all the pictures of Mexico he can find to his own meeting.

After this, you will want to meet with each leader in turn, to help him to plan his session.

Session 1. November 1

AN AIRPLANE VIEW OF OUR NEXT-DOOR NEIGHBORS

This first session should help the juniors to visualize Mexico as a country, to become familiar with some of her famous sights, and to locate the places where Baptist and Disciple mission work is carried on. Note that while we stress our own particular church's work, this unit is also an adventure for the juniors in becoming interested in the work of a sister church. Air travel in Mexico is not extensive. An imaginary trip will be better than trying to trace actual airlines that exist today. However, if some of the juniors would like to send for airline folders they might do so.

Session Outline

EARLY COMERS AT WORK.

INTRODUCING THE UNIT. Junior Leader.

HYMN. "The World, Dear Lord, Is Very Large," or "Children of One Father."

PRAYER.

BIBLE MEDITATION. By adult counselor.

HYMN. "Our Church."

OFFERING SERVICE.

[1] From outlines copyrighted by the International Council of Religious Education.

Introduction to Today's Study. By junior leader.

Airplane Trip.

Hymn. "Brother of All the World," or "Friends with All the World."

Work Period. Activities chosen from "Things To Do."

Bible Meditation

In the book of Isaiah, there are some very interesting verses about what we today often call foreign missions. Or sometimes we use a new term, the world mission of the church. Let me read those verses to you. (Read Isaiah 49: 6, 11-13.) The Jewish people, like all the rest of us, often thought that it was quite enough to teach their own people about God. But Isaiah taught them differently. "That's too light a thing, too easy a task," he represents God as saying to them. "There's more than that to following me. You people who know God must be a light to those who do not know him, to show them the way to find God." Then he pictures the people of the world coming to God, to know and love and worship him; to follow in his ways. When that time comes, he says, the world will break forth into joy and singing.

That teaching of Isaiah is a teaching for us. We have been given the story of Jesus and have learned to love and worship God as our heavenly Father. We should not be content to know that people in our neighborhood or state or country come to know and love and worship him. We must take the light that came to us, and give it to others. Our missionaries in Mexico are carrying the light for us to the people of that country. They will join with us in carrying it to all the places in their country and in ours and in the whole world, where it is not yet found.

Session 2. November 8

A STOP-OFF AT A MEXICAN HOME

This study will help juniors to see the simple, ordinary life of a Mexican village. It should increase their appreciation and understanding of Mexican life and people. The place a tiny evangelical church may play in such a village will be indicated, but can only be touched upon.

Session Outline

Early Comers at Work.

Quiet Music.

Introducing the Theme. Junior leader.

Dramatization. By the juniors.

Hymn. "For the Beauty of the Earth."

The Lord's Prayer.

Bible Meditation. Adult Counselor.

Hymn. "I Love To Tell the Story."

Offering Service.

Prayer.

Hymn. "Brother of All the World."

Information Paragraph. By a junior.

Work Period.

Bible Meditation

Many of us know Psalm 100 by heart. It is a psalm in which people of all races, of all countries and of all times may join. In so many lands people worship gods believed to be the gods of that nation or land only. The pyramids of Mexico were places of worship where priests and attendants brought offerings to the gods. Near Mexico is the famous Pyramid of the Sun and also the Pyramid of the Moon. Very close by is an old, old pyramid, with sculptures on its walls of the feathered serpent, symbol of an ancient god. The Jewish people lived among those who had gods and idols. But their psalmist sang of the God of all, to whom all the earth might come in worship. As we join in this beautiful psalm of praise, let us think of Hebrew and American and Chinese and Mexican and German and Japanese and South American and African peoples who are followers of Jesus and who join with one voice in praising God and in giving him reverence. (Lead in the saying of Psalm 100.)

Session 3. November 15

IN THE MARKET PLACE

In this study the Mexican market is used to give the boys and girls a more vivid idea of Mexican life. Through this introduction they should be led to discuss the gifts that Mexico has to make to us and we to Mexico. Several plans for the main part of the meeting are suggested in the material in *Juniors*. Look them over as early as you can and decide what you will use.

Session Outline

Early Comers at Work.

Quiet Music.

Introducing the Theme. Junior leader.

Hymn. "The World, Dear Lord," or "Friends with All the World."

Bible Meditation. By adult counselor.

Prayer. By a junior.

Offering Service.

Hymn. "It Makes No Difference," or "Children of One Father."

Visiting a Market Place. Choose one plan or combine.

Discussion. Led by adult counselor. See *Juniors*.

Work Period.

Bible Meditation

Mexican boys and girls enjoy Bible drill and memorizing. In some churches and Sunday schools each member of a class tells how many chapters he has read, or on how many days he has done some reading in the Bible. Often a roll call is answered by giving some favorite Bible verse. That is what we are going to do today, only we are not going to call the roll. We have memorized many, many verses, both in the Primary Department and in the Junior Department. Let us imagine ourselves meeting with the village boys and girls in one of the many little Sunday schools of our churches in Mexico. The time for Bible verses has come. Who will start by giving a favorite verse? (Let some child do so, followed by others. You will want to be ready to suggest, if quotations are slow in coming, that all join in some favorite psalm or other passage and then go back to individual verses.) We all know Psalm 100. Shall we say it together? . . . . Who remembers one of the Beatitudes? . . . . Who can give part of one of the Christmas or Easter stories? or, Is there some other psalm of which someone remembers a verse? or, We use verses with our offering service, and in opening worship, and as benedictions. Can you remember some of them? Do not carry this out too long. Seven or eight short verses, given quickly and easily, may be enough. Use good judgment in bringing it to an end.

Session 4. November 22

SEEING OUR CHURCH AT WORK IN MEXICO

This study gives the juniors a glimpse of the mission work carried on in Mexico by Baptists and Disciples of Christ. Obviously it can be only a glimpse. You may have additional material in your files, with pictures of missionaries and church groups. If so, use them.

Session Outline

Early Comers at Work.

Quiet Music.

Introducing the Theme. Junior leader.

Hymn. "Jesus Shall Reign."

Visits to the Mission Work. Several juniors.

Hymn. "Fairest Lord Jesus."

Short Prayers. Several juniors.

Bible Meditation. By adult counselor.

Offering Service.

Hymn. "Brother of All the World," or "Pledge to All Lands."

Work Period.

Bible Meditation

Long, long ago, when Jesus was on earth teaching the people about God's love, he did many things to show ways in which people should act. He chose some of his disciples from among people for whom the Jewish leaders had little use. Matthew was a tax-gatherer. The

taxes were for Rome, and Jewish patriots had no use for Matthew. Peter and John and James were fishermen. The others were all from among what the Bible story calls the "common people." That is, they were not leaders of the Jewish people. But Jesus made leaders out of these men. And when he came to leave them, he gave them a tremendous task to do. Open your Bibles to Matthew 28: 18-20 and follow the words in your Bible as I read . . . . Imagine! A small group of "common people" being asked to go into all the world and bring people to the love of God! That task which Jesus gave his disciples is given to every Christian in all the world no matter in what age he lives or where he lives. As long as there are people without a knowledge of God's love; as long as there are people who are not followers of Christ, we are to join with other Christians everywhere in taking or sending into the world the message of Jesus. So we join with Mexican Christians, and they join with us, in spreading the gospel message.

Session 5. November 29

LET US BE BETTER NEIGHBORS

This session brings our study about Mexico to a close, but our next missionary study, which will be on Latin America, will continue the theme of hemisphere friendship. Try to have at least one or two invited guests for this meeting. If the program suggested is to be carried out, the boys and girls will enjoy going over their work, and showing things they have collected or made, to the visitors.

Session Outline

WORK PERIOD.
QUIET MUSIC.
INTRODUCING THE THEME. Junior leader.
HYMN. "Friends with All the World," or "Our Church."
THE LORD'S PRAYER.
PSALM 100.
OFFERING SERVICE.
HYMN. "Jesus Shall Reign."
REVIEWING THE BEAUTIES OF MEXICO. See plan given.
SHORT TALK. By a junior.
SONG. "Children of One Father," or "It Makes No Difference."
INTRODUCTION TO DISCUSSION. Junior leader.
DISCUSSION. Led by adult counselor.
DEDICATION OF GIFTS.
STORY. (Optional.)
BENEDICTION.

Discussion

When you want to be friends with another person, what are some of the things you do? (The junior should suggest such things as get acquainted, be interested in things that person is interested in, invite the person to share things you enjoy, be friendly, treat him fairly, help him when he needs it, ask for his help when you need it, have him join your group of friends, learn to appreciate his good qualities, enjoy serious things, like church and government, together.) When two countries are trying to be better neighbors to each other, do you think any of these ways of making and keeping friends would help? Which ones? How would they work out between Mexico and the United States? (Help the children to put the ways they have mentioned into terms of relations between the United States and Mexico.) Do nations ever have quarrels? The United States and Mexico have had some rather serious quarrels. Will trying to understand each other and a determination to talk over differences, rather than getting angry about them, help? (You might use the illustration of the recent oil expropriation difficulty. The United States, approaching the matter in a neighborly way, has secured a settlement. At the time of writing this unit, other nations have not secured a settlement, because of unfriendly attitude toward the problem.) Could we end by saying that nations must first want to be friends; then must act like friends; must always try to settle differences in friendly ways; and must learn to appreciate one another and work together.

Normal Growth Is Slow

(Concluded from page 30)

Suddenly the superintendent became ill—would this wide-awake teacher take charge? She would.

Chairs were removed from tables and arranged in a double semi-circle. It is true they faced the entrance but everyone faced the leader by the piano, too. And after a really satisfying worship experience the children did not make so much noise returning them to the class tables. Two lovely colored pictures were purchased, "The Angelus" and Hofmann's "Christ and the Doctors." Two or three new good children's hymns were taught and used.

Sometime later all but two of the tables were removed. This gave more room yet gave table space when needed for certain classwork. They needed a small worship table and at last they improvised their own. One of the fathers had made a lovely walnut stand for the baby basket, this long since had been outgrown and the stand was gladly given to the Junior Department. The basket was removed, beaver board fitted on the top and over it all was spread a lovely piece of blue brocade. Black and chromium candlesticks were bought for ten cents each and with ivory candles and a lovely Bible completed the worship center.

Later this was replaced by a carved stand which once had been a part of the pulpit furniture.

Years had passed since that first laboratory school. Many changes had been made, changes in the room and equipment, changes in the work and study and worship. There was no sudden change, no upheaval. Improvements were introduced so gradually that no antagonism developed, no undesirable reaction resulted. Change was slow, growth was normal. So must it ever be for that is one of the laws of God.

MEXICAN BABIES

By Grace Noll Crowell

The little Mexican babies
  Are quaint and cunning and sweet,
With the soberest eyes you ever saw,
  And the stubbiest little feet.

Their faces are brown as berries,
  Their eyes are open wide—
Do not pass a Mexican baby
  If you've a secret to hide.

They look as wise as a prophet,
  And as sober as any judge;
They look too stolid, I think, at times,
  To even wiggle or budge.

I never have seen one laughing,
  I never have heard one cry,
They merely peer under their black-banged hair
  And watch the world go by.

Building Christian Attitudes

(Concluded from page 20)

self-control. But it is not too much to say that many of those boys and girls will go through life acting as Christians should act in circumstances where to cheat or not to cheat is a factor. Many of them gained a vision of the Christlike way, and a desire to follow it.

Yes, we can build Christian attitudes in children. But if they are to be effective we must help the children to know the great fundamental principles of God's law for humankind on which they are based; we must be sure that the children understand why and how the attitude is linked with the principle; and we must kindle in their hearts that desire to be one with God in carrying out his purpose in their lives which alone gives strength and vigor and vitality to the Christian purpose.

It is a task that will challenge our every ability. But it is a task worth giving ourselves to, heart and soul.

Ellis O. Hinsey

Choose YOUR TEACHING METHODS

By EDITH L. GILLET

WHEN you were given the responsibility as teacher or leader in the Young People's Department of your church it was because someone had confidence that you were the logical person to direct the study and guide the religious activities of boys and girls in one of the most critical periods of their lives. They are *adolescents*, which means that they are growing up—physically, mentally, emotionally.

Is it, by chance, the Intermediate or Junior High age you have. Teachers are always needed for those classes. You knew it wasn't going to be easy before you began because you had watched that group of Intermediate boys as they gather outside the church door on Sunday mornings waiting until the last minute before it is time to go in. Some of them did not want to come in the first place; others didn't mind particularly, but whoever tries to teach them had better have something interesting or they will soon find their own amusement. The little knot of girls giggling over in one corner of the room have their own jokes that wouldn't be funny at all if told to an adult. You will have to win your way into that group. They will appreciate your understanding but not any "kid stuff" on your part. A few others up front are more serious but not nearly so responsive when classtime comes.

Perhaps you remember some of this group from the Junior Department. "What has happened to Roy?" you wonder as you see him slouching in one of the back seats. He used to be one of the most willing juniors to take part when anything was to be done. Some of the others have changed, too, judging from the reports given by their parents. Eager boys and girls have lost the spontaneity that made them a joy as well as something of a problem as juniors. They will speak when you meet them on the street if you greet them first, but they seem a bit shy and distant in their manner, sometimes even pretending not to see you. No longer do they tell what happens at school and at home. They talk things over with some particular friend or with a small group, but any discussion of these matters in a class session often falls flat.

There is not much use asking if they have studied their lessons at home. If you are at all acquainted with their home life and the difficulties involved in getting school work done and home tasks accomplished, you will know that it will be happier for everyone concerned if the class session includes investigation and study instead of expecting to have it done outside. Each unit, each lesson in the development of the unit, will demand a different approach. Let us suppose you are leading the group into acquaintance with the land where Jesus lived. A map hanging on the wall comes to life in the hands of one who knows history and is aware of what is going on over there at the present time. Stories from the Bible about what Jesus did in a certain place, photographs and pictures from geographic magazines help to make the situation more clear. Juniors enjoyed having stories told, and now as Intermediates, will recall many of the events with a little review. Otherwise, silent reading from the Bible or following as one person reads (if the one chosen is a good reader) will refresh the memory or bring new information to light. Stereopticon slides can be used if available. The old stereoscopes now being brought down from many attics show biblical views in a very interesting way. Bible dictionaries and other books about the Bible lands and customs will be helpful as classroom equipment.

Many of the lessons for this age group are built for solving problems and forming life ideals. Junior High boys and girls are secretive about their personal problems and ambitions, fearing that they will "lose face" with the teacher or be laughed at by the class. The adolescent has his problems but seldom shares them with the church school teacher even though at times he is actually hungry for help. Is this altogether their fault or have parents and teachers fallen into the habit of preaching at them? Do we give the idea that we have fully achieved and no longer have any struggles of our own? Any person who tries to teach this age group must be very patient and full of understanding. He must be a growing person who is not ashamed to admit failure when it comes or to say, "I don't know," when there is a question requiring further

knowledge and investigation. Illustrations from biography will help boys and girls to see how others having struggles similar to their own have worked them out, how handicaps have been overcome or accepted, how happiness and satisfaction have been achieved, and service given to others.

Pupils of this age will not be as easily led in discussions as a little later when they feel more secure in the expression of their opinions. Any subject to be worked out in this way should be concrete and the procedure carefully guided to prevent wandering off into conversation which has no bearing. The more reticent ones may be encouraged by giving them a question or a passage to look up, either in advance or during the class period, some needed information to contribute as the result of interview and investigation.

An occasional class session may be a work period similar to the plan followed by the Junior Graded materials. Blanks to be filled in with information from the investigation of Bible passages, conclusions reached after study of a certain subject, simple objective tests, etc., all help to make the class period a time of learning.

Having done their best, leaders of this age group will often have a sense of failure. Private conversations in such informal situations as hiking along the trail together, a work project, or preparation for a party will often give a better opportunity for "getting next" to these boys and girls than in a classroom.

Boys and girls in the Senior Department, approximately those 15, 16, and 17 years of age, are beginning to feel quite grown up and like to be so regarded. As a matter of fact, by gradual growth their bodies are taking on adult appearance and proportions. Their mental capacity attains its fullness during these years. The successful leader of this group will meet them on their own ground, remembering that while they appear to be mature in some respects, they are still adolescents who need guidance.

By now these young people have a growing consciousness of themselves and are more free to express themselves and what they think. You will be surprised at the fund of knowledge they have on some subjects, perhaps more than you yourself have, although that is not pleasant to admit. Studies at school which the previous generation did not have, travel, attendance at the movies, books and magazines at their disposal, and experiences with the mechanical devices of our times give these boys and girls of high school age an air of sophistication that baffles and annoys many adults. Clothes occupy an important place in their thinking. Keenly conscious of their appearance, they become very unhappy when unable to conform to the type of dress followed by their "crowd." There is a fear of being different or left out.

Social affairs and dates are important to this group. Have you ever tried to open a class session some Sunday morning after a conversation has got well under way, especially in a group of girls? "Beginning a lesson" after a recital of what happened on Friday night or the evening before is not easy, nor is it often possible to build upon those interests as a starting point. And yet, the social life cannot be ignored. Inner controls are needed, so are Christian ideals of life, in order to maintain a wholesome balance. With the conflicting standards of the home, the public school, the church, and the community, boys and girls have real problems in this area. The teacher's responsibility is to help provide principles by which youth may make the right choices and maintain high standards. Sometimes a well-directed question will bring a problem out for discussion by the group; a situation arising in the community may be the occasion for an investigation and report by members of the class. Above all, the teacher's own example and ability to enter sympathetically into the pupils' experiences without dogmatically giving decisions will be the most important factor in the situation.

Some of the more aggressive pupils will be inclined to argue about matters of religion, although, strange to say, their information on that subject is much less adequate than on many other topics. The teacher constantly needs a "shock absorber" if he is not to be too greatly disturbed by the flippant remarks about things considered to be sacred. There is a certain satisfaction which comes from shocking someone, especially a teacher or a parent. Does that mean that these young people are irreligious? Recall, if you can, your own high school days when an older generation looked askance at your frivolity and lack of seriousness. Wait until you engage in conversation with your class or listen as they discuss

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THIS GRANITE MARKER, SYMBOLIZING THE PART THAT THE BIBLE HAS HAD IN THE FOUNDING AND THE PROGRESS OF ILLINOIS WESLEYAN UNIVERSITY, STANDS ON THE LAWN OF BUCK MEMORIAL LIBRARY. THROUGHOUT THE HISTORY OF THE SCHOOL THE BIBLE HAS BEEN KEPT PROMINENT IN IDEALS AND TEACHING

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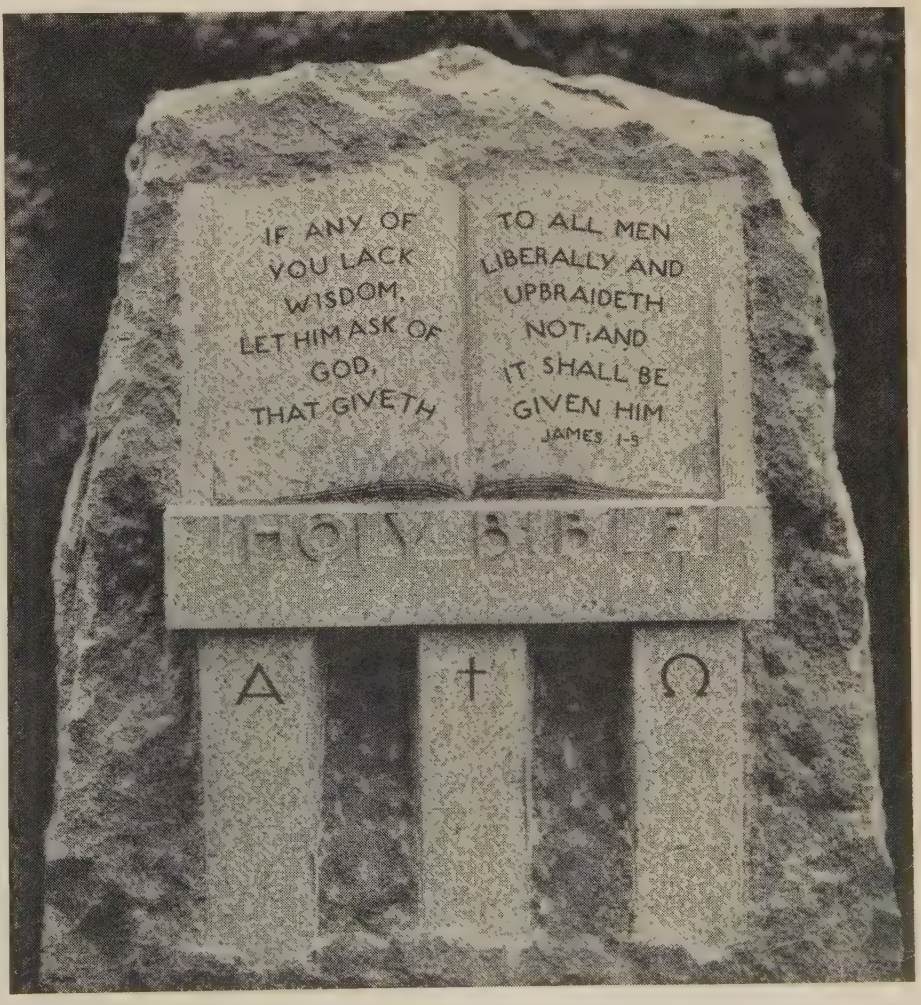

Wartime Teaching IN OUR CHURCH SCHOOLS

By GRACE CHAPIN AUTEN

A CLASS in weekday religious education recently discussed Jesus' words: "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven" (Matt. 5: 43-45*a*). The teacher reminded the pupils that they should despise and condemn unjust aggressions, but keep good will toward the people themselves who may cause the evil. The boys and the girls, however, looked dubious, for their public school principal had urged them to *hate* all Japanese and Nazis as a matter of true patriotism.

This problem of diverse influences in our pupils' lives is a critical one for our church school teachers. Is it unpatriotic to teach the great ideal of good will? Our enemies are mighty foes, ready to destroy all that we hold dear. Naturally we feel a righteous indignation over reports of cunning hypocrisy, cruelty, theft, hideous suffering on a scale almost incredible, starvation, the death of millions. The world flames with crime that demands judgment. What standards would Jesus set today?

We may be sure that Jesus would denounce today's evil in the same unequivocal terms that he did in his day. "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer."

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is become so, ye make him twofold more a son of hell than yourselves."

"Ye fools and blind!"

"Ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy and faith."

"Ye serpents, ye generation of vipers!"

"O Jerusalem, Jerusalem, that killeth the prophets . . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Jesus did not mince words when he described injustice and heartlessness. But this passage is not intended to be a condemnation of war—this is a warning, a hope for reclamation and reform, a yearning to redeem, to save Jesus' foes from the consequences of unfeeling crime. It will be of significance to study Jesus' fearless facing of his enemies on many occasions, and then to feel the wonder afresh of his eternal spiritual victory on the cross: "Father, forgive them, for they know not what they do."

Another suggestive study in a worship program or a class discussion comes from the ringing, incisive call of the prophet Amos (Amos 5: 15) to "Hate the evil, and love the good, and establish justice in the gate." Amos cuts through the false ambitions and practices of his day, the godless crushing of the poor, "casting off" of all pity, "for they know not to do right, saith Jehovah, who store up violence and robbery in their palaces." (Study Amos 2 and 3.)

First among our foundation objectives of wartime teaching is: Cultivate clear judgment through discussion, debate, specific examples. Unobscured by selfish motives, try to establish strong convictions, resolute purposes, heroic, steadfast principles, regarding all forms of wrong.

Second: Develop the intention and the force of character to hold an attitude of good will, of forgiveness, toward enemies that these foes may be turned from evil to good. One class concluded, through discussion, that although we may rightly hate the cruelty of individuals and of political systems that threaten our world, we can and do believe that a stronger force than military might—that of Christian fellowship—binds nations together and will eventually prevail. The teacher of this class has told the pupils about her personal friends who had given twenty-five, thirty-five years of life to Christian teaching in Japan and who had many earnest Christian followers there. The same is true of all warring nations. Christian love exists among representatives of all countries, as was true at the Madras Conference, which united loyal Christian youth all over the world. Incidents from the Madras Conference and from Youth Conferences of Europe in recent years can be used for illustration. The life and the unselfish service of Kagawa hold particular significance; so also does the sublime magnanimity of the Generalissimo and Madame Chiang Kai-shek.

One young woman wrote from the Pacific coast in a letter, "With all the anxieties of war, it is good that we do not have to add the burden of hate." The National United Council of Church Women adopted the great ideals of the national missionary standards, one of

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GREAT BRITAIN'S NATIONAL DAY OF PRAYER WAS OBSERVED SEPTEMBER 3 ON A SCALE NEVER BEFORE EQUALED. GREAT CROWDS ASSEMBLED IN CHURCHES THROUGHOUT THE LAND. THIS PICTURE SHOWS THE WORKERS IN AN AIRCRAFT FACTORY AS THEY GATHERED FOR A SERVICE OF PRAYER AT THE SCENE OF THEIR DAILY WORK

International News

"A BLESSING AT MEALTIME." PAINTING BY VON UHDE

Is This a Good Picture?

By JEAN LOUISE SMITH

"HOW can I know whether or not this picture is suitable for the purpose I have in mind?" frequently is asked by those who are eager to use the best art in church school teaching or for the walls of their classrooms or to hang in their homes. The question is not answered as easily as one might think, for many factors are involved in it. Perhaps we can simplify this issue of what constitutes good religious art and discover a few ways to choose art for use in worship, for class study and home use.

First, we shall limit this discussion to paintings, not illustration or photography. So many people use the term "art" to apply to all three. Actually, each must be judged according to the limitations of its own media (materials available and processes used). We shall consider only painting—etching, drawing, etc.—which has come to be recognized as great because of its fine execution, its universal appeal and the depth of the message that it declares.

One question we will desire to ask, when trying to determine whether or not a work of art is valuable for church use: "Does this art have a single purpose?" Look for *one idea* in the picture and then try to see if all the color, the design, every figure and object contribute to this message. For example, in the painting, "Grace at Meat," by Nicholas Maes, the artist expresses the idea of being thankful for what we have, even though that is meager. He makes every line, every object in his painting contribute toward this single message. The quiet repose of the old woman, whom we feel has worked hard, is worshipful. The simple, almost severe surroundings, and the frugal meal all tell the story of one who has labored for a little, yet is thankful to God for his good gifts.

Religious art for any purpose also should give a feeling or a message that *stays with you* and lifts you up as long as you can remember the picture. Those who have seen the original of the great painting, "The Madonna of the Harpies," by Andrea del Sarto, tell us that the feeling of utter devotion lingers forever. The deep, quiet tones of brown in many shades give warmth. The longer it is contemplated, the more meaningful it becomes. This art grows on you and you never tire of it. This impression means far more than most stories or illustrations ever can.

Many people think a picture must tell a complete story. They are disappointed because a painting does not show faithfully all the detail of a photograph. The greatness of a true artist lies in his power to suggest and imply, rather than to tell everything. In choosing a picture, ask yourself these questions: Does this picture keep me thinking? Do I add to my store of ideas about the subject every time I look at it? You never grow weary of great art; you discover something new each time you see it and your ideas grow because of it.

It is very helpful to use art as an aid to worship. Art chosen for this purpose should fit in with the theme of the worship service. It will be well to keep a few principles in mind in selecting a painting for background to worship.

1. Is the picture truly worshipful? Does it inspire high ideas? Is the message clearly expressed?

2. Is the picture devoted to one single idea and is that idea central? Be careful to choose a picture that has as few figures as possible, as too many people or too much detail cannot be seen at a distance.

3. Is the reproduction large enough to be seen by all? Think of the people who will sit in the last row of seats and be sure that they will be able to see the picture clearly.

To illustrate the necessity of each of these points, consider Leonardo da Vinci's "Last Supper." This may be used effectively for worship provided it is used in relation to a service built around the idea of the communion or the last week in the life of Christ. Although several figures are included in the picture, the figure of Christ becomes the focal point and the others call attention to him, rather than detract from him.

Another type of picture, suitable for worship is Albrecht Dürer's "Praying Hands." This unusual drawing is definitely spiritual and fits in with a theme of praise and thanksgiving. Other works of art that lend themselves to the same theme are: "The Cornfield," by John Constable; the panels from the "Singing Gallery" (bas-relief sculpturing), by Lucca della Robbia, and "Fall Ploughing," by Grant Wood. The first and last mentioned are especially appropriate for a worship service on praise to God for his world. "The Singing Gallery" might be used in connection with a service of praise through music.

The teacher of a class of young people finds many opportunities to use art. Choose pictures that help develop the lesson material and enlarge the subject. For example, in a study of great biblical characters, you might use the famous "Four Apostles," by Albrecht Dürer. The story of this fine painting is interesting and helpful. The glorious series of frescoes depicting the Old Testament Prophets by Michelangelo in the Sistine Chapel, and the work by Sargent in the

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A Plan of United Youth Action *for Christ*

New "Adventure Packet" Welcomed by Leaders of Youth throughout the Northern Baptist Convention

Enthusiastic commendation has been expressed for the "Adventure Packet" of the Baptist Youth Fellowship which contains a complete set of helps for the new fivefold PLAN OF UNITED YOUTH ACTION FOR CHRIST. Included in the packet are more than thirty separate pieces of literature offering practical aid in carrying forward the local church youth program. These helps, attractively printed in handy form for actual use, are indispensable to the leaders of youth work throughout the Northern Baptist Convention.

1. "Adventure Guide"

This novel manual with its attractive cover and six sections separately printed in different colors is a complete guide to the fivefold program. The sections are illustrated with attractive pictures and contain usable ideas on the various phases of the youth program. There is a section on each of the five major areas of emphasis, full discussion of suggestions for each of the sub-points, and a section giving pointers on *"How Shall We Begin?"*

The illustrated cover contains pockets for inserting the sections. It also serves as a container for distributing free literature if attached to the wall with thumbtacks.

2. "My Code of Personal Christian Living"

This is a handy card, available in quantities at 20c per dozen, to be carried by individuals in purses or displayed in mirrors. It contains a presentation form with space for the individual's name and signature by the local church leader, also a complete outline of the fivefold program. Each individual is encouraged to form his own code and check his progress in the spaces provided.

This is in accord with the plan of the Baptist Youth Fellowship to encourage individuals and groups to develop covenants and codes for Christian living during the fall months as a basic step in laying foundations for the new program. *Topic* quarterly for October-November-December contains five meetings in the alternate series under the caption "Dare To Be Christian," offering specific background for specific elements in such a code. In addition, the meeting for January 3 in *Topic* will be devoted to this subject. Local church groups are asked to send in their suggestions as the result of these discussions, to become a basis for developing a covenant and code for national use.

3. "What We Plan To Do — Our Work Sheet"

This is a helpful outline and calendar listing for handy reference and bulletin board use the fivefold program and furnishing practical assistance in organizing plans. Columns are provided for indicating "What?" "When?" "Where?" "Who?" and "How?"

4. Two Large Posters in Colors

Interesting plans are being reported for the use of these attractive posters on church bulletin boards, along the highways and in public places, as a means of publicizing the new program and interesting young people in the church. These two posters interpret effectively the challenging theme of the fivefold program: "This Generation—With Christ—Can Change the World."

5. Leaflets and Cards for Use by Individuals

Invitation cards: "Drop Around . . . ." and "You Are Personally Invited . . . ." Illustrated leaflets to help others to become Christians: "What Do You Think?" "Popularity," "What I Think of You." Leaflets on "Partners with Christ" (stewardship), "Why You Should Go to College Now!", "First Series Courses: Standard Leadership Curriculum," "Christian Youth in Days of War" (for young people in national service and defense industries).

6. Materials Primarily for Use by Leaders

"Introducing . . . . the Baptist Youth Fellowship" and "Guild Goals in the Baptist Youth Program," answering questions about organization and relationship.

"Materials for Church Work with Senior High Youth" and "Materials for Church Work with Young People," listing all current materials for Baptist Youth.

"Baptist Democracy Serves the World" and "Youth Enlistment of the Baptist Youth Fellowship," practical helps on the missionary enterprise and giving.

"As Ye Sow . . . . So Shall Ye Reap," world peace.

"Recognition Service and Dedication of New Voters."

■

If we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold up our heads that our body becomes erect. It is only when our thoughts go up that our life becomes upright.

—A. McKenzie

YOUNG PEOPLE FROM THE PENNSYLVANIA CHURCHES OF KIRKMAN GRANGE, RICHARDSVILLE AND BROOKVILLE UNITED TO FORM A VESTED CHOIR OF SEVENTY MEMBERS. AT THE RIGHT (IN DARK SUIT) STANDS THE PASTOR OF BROOKVILLE, REV. SAMUEL WADE STEWART; AT THE LEFT, DR. R. B. DEER, EXECUTIVE SECRETARY OF THE PENNSYLVANIA BAPTIST STATE CONVENTION. JACK R. ARTHUR DIRECTS THE CHOIR; MRS. HOMER WELTON SERVES AS ORGANIST

Baptist Youth Fellowship Launches a *Singing Movement*

Recognizing that most of the great movements of history have been accompanied by great music, it is proposed that the Baptist Youth Fellowship program for local churches be launched with the assistance of great hymns of the Christian church. No finer means than this can be found to give dynamic enthusiasm, stir the emotions, and create a sense of national unity among Christian youth. The great ideas, ideals, and purposes of the Christian gospel are expressed best in the heritage of the hymn poetry and in the deeper language of great music which stirs the soul. If the young people of the nations of the world march into battle singing their nationalistic songs, it is hoped that young people of the Christian church will march forth to win the world to Christ singing Christian hymns.

Hymn-of-the-Month Idea Sponsored

To give a greater sense of unity in the singing of hymns, a calendar of hymns-of-the-month has been prepared and is printed herewith. This schedule is related to the denominational youth calendar printed in a previous issue of BAPTIST LEADER and in the "Adventure Packet" of the Baptist Youth Fellowship.

It is suggested that the hymn-of-the-month be sung, so far as possible, in each of the youth meetings of the month, that the words be memorized by the group, and that interpretations be given of the story of the hymn and its writing in worship services. Many occasions will be found for young people to enjoy informal singing about the piano at the church and in the homes, and to participate in community sings or in the singing of hymns on fellowship occasions and outdoor gatherings.

All of the hymns indicated will be found in the excellent denominational youth hymnbook entitled *Hymns for Creative Living*. Interpretations of the hymns-of-the-month will be offered from time to time in the denominational publications.

Hymns of the Month

GENERAL

November — "Forward Through the Ages" (Tune: "Onward, Christian Soldiers")

"Fling Out the Banner"—Alternate (W.W.G. theme hymn)

GROW IN PERSONAL CHRISTIAN LIVING

December — "Now in the Days of Youth" (Tune: "Crown Him with Many Crowns")

May—"O Master, Let Me Walk with Thee"

HELP OTHERS TO BECOME CHRISTIANS

January—"Lord, Speak to Me"

June—"I Love To Tell the Story"

SERVE THROUGH MISSIONARY WORLD OUTREACH

February—"We've a Story To Tell"

July—"In Christ There Is No East or West"

PRACTICE CHRISTIAN CITIZENSHIP

March—"America, the Beautiful"

August—"Where Cross the Crowded Ways of Life"

DEVELOP LEADERSHIP

April—"Lead On, O King Eternal"

September—"Give of Your Best to the Master"

The Bible OR Shakespeare?

Where Do the Following Quotations Appear?

1. It out-herods Herod.
2. He that doth the ravens feed.
3. A cake not turned.
4. Terrible as an army with banners.
5. Be just, and fear not.
6. By that sin fell the angels.
7. Life is a shuttle.
8. My bounty is as boundless as the sea.
9. Banners flout the sky.
10. Our cake's dough on both sides.
11. My days are swifter than a weaver's shuttle.
12. Broader than the sea.
13. As merry as the day is long.
14. The words of his mouth were smoother than butter.
15. He hath eaten me out of house and home.
16. As soft as dove's down, and as white.
17. All that lives must die.
18. He that stands upon a slippery place.
19. As the hart panteth after the water brooks.
20. A Daniel come to judgment.
21. The skin of my teeth.
22. Set them in slippery places.
23. His angels spirits, and his ministers a flame of fire.
24. Angels and ministers of grace.
25. The devil can cite Scripture.
26. A man more sinned against than sinning.
27. Riches certainly make themselves wings; they fly away as an eagle toward heaven.
28. A merry heart goes all the day.
29. A merry heart doeth good like a medicine.
30. What a piece of work is a man!
31. Death and life are in the power of the tongue.
32. O Jephthah, judge of Israel, what a treasure.
33. The bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it.
34. Some rise by sin, and some by virtue fall.
35. This is the short and the long of it.
36. Keep the word of promise.
37. Let the stricken deer go weep.
38. The springs of the sea.
39. The three corners of the world.
40. Sharper than a thorn hedge.
41. Nothing can we call our own but death.
42. O death, where is thy sting?
43. Much study is a weariness of the flesh.
44. Parting is such sweet sorrow.
45. Here I and sorrows sit.
46. A woman moved is like a fountain troubled.
47. Better to dwell in a corner of the housetop, than with a brawling woman in a wide house.
48. The web of our life is of a mingled yarn.
49. If to do were as easy as to know.
50. A brother is born for adversity.

(Answers are given on opposite page)

DID YOU Forget SOMETHING SUNDAY?

By ANNE WEST

THERE'S no book in all the world so widely traveled, so cosmopolitan, as the Bible.

After a long train journey and a swift taxi climax, sometimes I go immediately to my hotel room. There, on the dresser, or on a stand by the bed, I usually find a Bible. I have browsed through a scientist's library, and there—standing like a bulwark between volumes of the latest factual discoveries—has been the Book of the ages.

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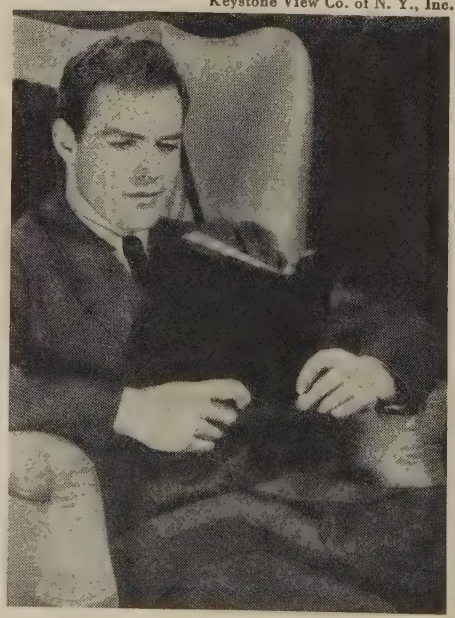


I have seen a prisoner fondle the leather back of a Bible he had taken from the chaplain. I have seen a great executive of our country stand in the sunlight and rest his hand on a glinting black Bible as he took the oath of office.

I have been in a lawyer's office and found the Bible on his desk beside his legal dictionary. "It is here because it is the foundation of all law," he told me. I have seen the Bible spread out among the tools of a writer's craft, "because it contains the basis of every possible plot or situation." I have seen it on the desk of the businessman who knew that even the answers to problems of money and contracts and accounts could be found between its covers.

I have seen a great surgeon go into a room alone and shut the door before a demanding operation. And I knew, that as he groped for guidance and strength to perform his duty skillfully, he reached for the Bible close by.

I have known of a miner carried up suffocating from a mine disaster—and a pocket Bible was found in his jacket. I have boarded overnight at distant little farmhouses where a Bible, almost too big for holding in the lap, was the center of family attention at bedtime.

I have seen a college professor hold a Bible up before his class and pronounce it the greatest, best-written literature of all time. I have seen the editor of a great metropolitan daily turn to it for a quotation that would inject strength into the editorial on a pressing question of the day.

I have seen Bibles packed into the trunks of missionaries; I have watched them outselling modern best-sellers in a bookstore; I have been present when college students made a place for them in the heterogeneous collection that makes up the furnishings of a college dorm.

Sometimes—when I recall all the other places that I have seen Bibles go—I think it's strange how few of them go to church any more.

In the early days, when the United States was starting to gain form in the wilderness, worshipers in the crude, pioneer churches carried their Bibles to service with them.

Holding their Bibles close, as they walked through country still threatened by Indians, past houses where fever held many of the villagers at home, past fields where old crops were being tried bravely in strange new soil—the pioneers must have found comfort in the very touch of their finger against the pages.

Present-day Christians do not, of

course, face the physical dangers of the pioneers. But in a period of such great world-sweeping changes—when minds as well as bodies must stand strong—there should be comfort in carrying the word of One "who changest not."

Books were few in Colonial days, a fact that made them all the more dear to the colonists. Today every corner bookstore sells inexpensive Bibles. But surely God's word is of greater value than gold—than diamonds—so that its worth may not be measured by bindings or the number of copies sold.

Today it's the rare person, aside from a minister or a teacher, who thinks of taking the little black Book with him to church.

A high school student could not get along for a day if he left his textbooks at home. The Christian who neglects to take his Bible may get something out of the service, but he demonstrates his willingness to take in only meager fare.

No minister asks to be faced by a congregation of constant page-thumbers. But it must be a heartening sight for him to see members come to church, bearing evidence that they, too, believe in the source of his Scripture.

If Sunday school classrooms and church pews are the places where Christians may talk freely of God's Word, isn't it logical that they should bring copies of his Word with them for reference? It's one way of wearing off the newness—or rubbing off the dust! And when that happens some of the great truths will be transferred to the searchers.

ANSWERS

To Quiz on Opposite Page

1. Shakespeare: *Hamlet* — Act III, Scene 2.
2. Shakespeare: *As You Like It*—Act II, Scene 3.
3. The Bible: Hosea 7: 8.
4. The Bible: Song of Solomon 6: 4.
5. Shakespeare: *King Henry VIII*—Act III, Scene 2.
6. Shakespeare: *King Henry VIII*—Act III, Scene 2.
7. Shakespeare: *The Merry Wives of Windsor*—Act V, Scene 1.
8. Shakespeare: *Romeo and Juliet*—Act II, Scene 2.
9. Shakespeare: *Macbeth* — Act I, Scene 2.
10. Shakespeare: *The Taming of the Shrew*—Act I, Scene 1.
11. The Bible: Job 7: 6.
12. The Bible: Job 11: 9.
13. Shakespeare: *Much Ado about Nothing*—Act II, Scene 1.
14. The Bible: Psalm 55: 21.
15. Shakespeare: *The Second Part of King Henry IV*—Act II, Scene 1.
16. Shakespeare: *The Winter's Tale*—Act IV, Scene 4.
17. Shakespeare: *Hamlet*—Act I, Scene 2.
18. Shakespeare: *King John*—Act III, Scene 4.
19. The Bible: Psalm 42: 1.
20. Shakespeare: *The Merchant of Venice*—Act IV, Scene 1.
21. The Bible: Job 19: 20.
22. The Bible: Psalm 73: 18.
23. The Bible: Hebrews 1: 7.
24. Shakespeare: *Hamlet*—Act I, Scene 4.
25. Shakespeare: *The Merchant of Venice*—Act I, Scene 3.
26. Shakespeare: *King Lear*—Act III, Scene 2.
27. The Bible: Proverbs 23: 5.
28. Shakespeare: *The Winter's Tale*—Act IV, Scene 2.
29. The Bible: Proverbs 17: 22.
30. Shakespeare: *Hamlet* — Act II, Scene 2.
31. The Bible: Proverbs 18: 21.
32. Shakespeare: *Hamlet* — Act II, Scene 2.
33. The Bible: Isaiah 28: 20.
34. Shakespeare: *Measure for Measure*—Act II, Scene 1.
35. Shakespeare: *The Merry Wives of Windsor*—Act II, Scene 2.
36. Shakespeare: *Macbeth* — Act V, Scene 7.
37. Shakespeare: *Hamlet* — Act III, Scene 2.
38. The Bible: Job 38: 16.
39. Shakespeare: *King John*—Act V, Scene 7.
40. The Bible: Micah 7: 4.
41. Shakespeare: *King Richard II*—Act III, Scene 2.
42. The Bible: 1 Corinthians 15: 55.

Harold M. Lambert

43. The Bible: Ecclesiastes 12: 12.
44. Shakespeare: *Romeo and Juliet*—Act II, Scene 2.
45. Shakespeare: *King John*—Act III, Scene 1.
46. Shakespeare: *The Taming of the Shrew*—Act V, Scene 2.
47. The Bible: Proverbs 21: 9.
48. Shakespeare: *All's Well That Ends Well*—Act IV, Scene 3.
49. Shakespeare: *The Merchant of Venice*—Act I, Scene 2.
50. The Bible: Proverbs 17: 17.

A Discussion Problem for a Young People's Group

Too Little Profit

By CLARK R. GILBERT

"HOW much did the defendant, Mr. Moore, charge you for your milk?" asked the prosecutor of the witness.

"Eight cents a quart."

"Didn't you know he was supposed to charge you a dime?"

"Yes, because he warned me not to tell that he was selling me milk for eight cents. He said it would get him into trouble with the law. Another man tried to charge me a dime, and before I thought I told him I could buy it from Mr. Moore for eight cents."

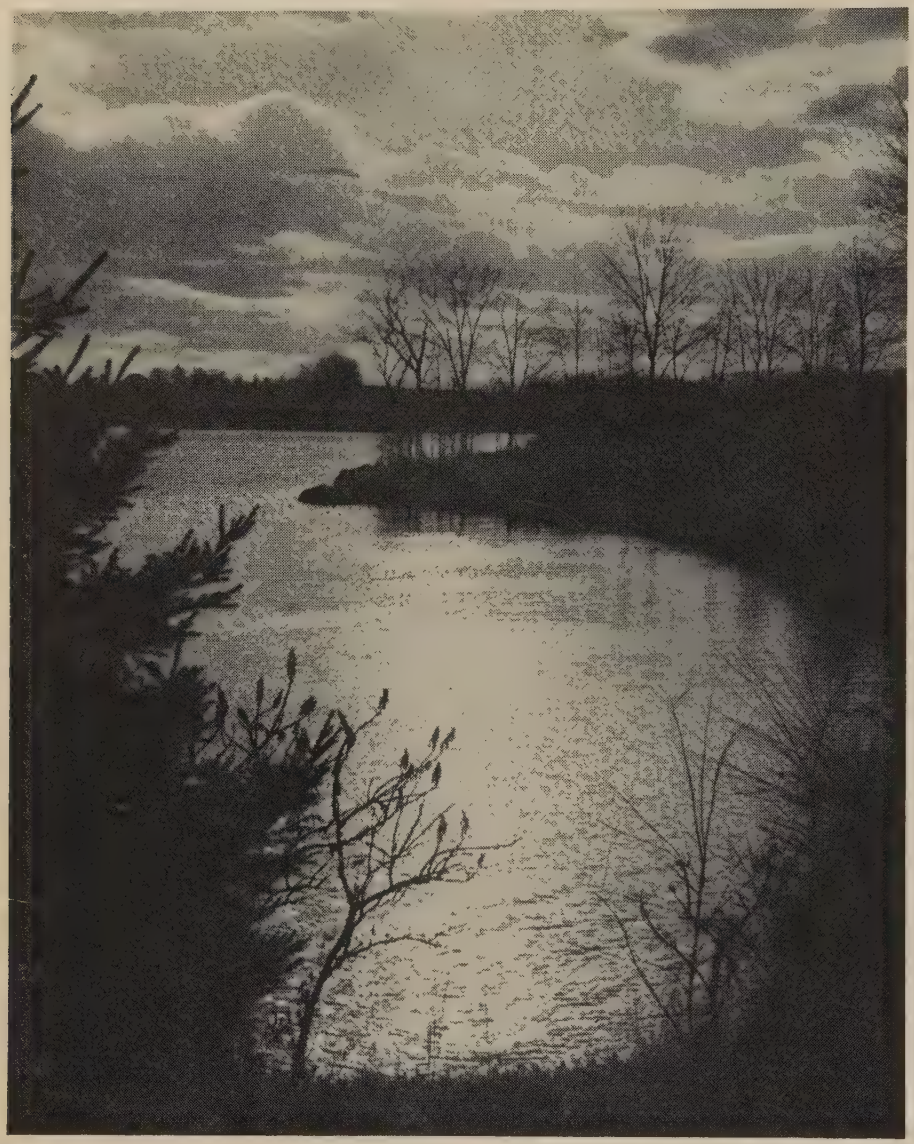
"That will be all." said the attorney.

Mr. Moore was on trial because he sold his milk for a profit of one cent a bottle instead of the three cents per bottle required by the State Board of Milk Control. He had struggled with his conscience for a long time. Every day he saw haggard, undernourished children, whose parents, because of unemployment, could not afford to buy them all the food their growing bodies demanded. These conditions haunted him day and night. What could he do?

He knew the law said he must charge ten cents to make his three-cent profit. He knew he must charge that to make what businessmen called a fair profit. Finally, he made up his mind. The poorest families he would charge only eight cents. That meant about two-thirds of his customers, for his route covered an industrial section of the city. He would be honest with them and he had faith they would keep his secret, if he explained the situation.

But one man had slipped. His competitor learned about the arrangement and called for his arrest. The judge had to declare Mr. Moore guilty in the eyes of the law. The irony of the situation was that he had impoverished himself so much that he had to borrow money to pay his fine.

Does it pay to be compassionate?



Clayton E. Buell

WE OFTEN PRAISE THE EVEN CLOUDS,
AND TINTS SO GRAY AND BOLD,
BUT SELDOM THINK UPON OUR GOD,
WHO TINGED THESE CLOUDS WITH GOLD.
—SIR WALTER SCOTT

Choose Your Teaching Methods

(Concluded from page 35)

some problem or ideal with which they are concerned. You will often be surprised at the clarity with which they see through a situation or a problem and the high ideals many hold in cases where adults have been willing to compromise.

The discussion method, if wisely guided, is one of the most fruitful methods of teaching for this age as well as for older young people. The leader, however, must acquire that delicate balance of ability to use the contributions of the group without wandering too far afield from the problem at hand. Opinions must not take the place of facts in coming to decisions.

In presenting necessary background material for a lesson the teacher may occasionally find it necessary and advisable to use the lecture method. This way of teaching, however, requires very careful preparation to make it interesting and to accomplish the desired purpose. There should always be time for questions and remarks by the class.

Special assignments can be made for investigation during the week. "Find out all you can" about this or that will seldom yield much in the way of information brought back, but specific questions, interviews with persons who have had experiences in the area being discussed, and reading of material which has direct bearing on the subject at hand will frequently open up new interest for the one who makes the investigation and for the class sharing in the report brought back.

With the passing from high school into college or into the world of work, many young people, unfortunately, are lost to the church. New interests and responsibilities so completely absorb their attention that the church is neglected or forgotten unless the program is such that its challenge equals that of the activities in the outside world. Those who are employed feel an independence not known before, because of their new financial status as well as from the responsibilities they have had to assume. College students have new vistas of information opening up to them, as well as new associates. The choice of a vocation becomes very important. During this period, there is for many the selection of a life partner and, in some cases, the establishment of a home. Now a new problem figures largely in all young people's groups, the number of young men called into service, and young women engaged in defense activities, necessitating unusual and strenuous hours of employment. The leader of these young people must be acquainted with the kind of life they are living and the types of activities in which they are engaged. No ordinary person can lead this group if they are to be conserved for the church.

Confident, ambitious, and abounding in energy, young people are eager to build a better world. Therefore, they are interested in the social and economic issues of our day. They do not care especially about having some older person tell them what ought to be done when they feel they know the way out. The lecture method of teaching may be used occasionally by a leader of ability and vision, but will not be welcome as steady diet. Discussions in which they may express their own opinions will be more acceptable, especially if there is a resource leader who is able to keep in the background to a great extent and yet furnish information and direction when needed.

Members of this age group have matured sufficiently to be able to take some responsibility for their own activities. They like to try things that are new, to make experiments. It is well to keep this in mind when planning teaching procedures. Consultation with the group will sometimes bring out very interesting suggestions as to the way in which certain problems may be worked out. Investigations and reports may be their choice, a speaker brought in for a Sunday, or an occasional debate.

Small groups or committees may meet during the week to discuss certain phases

of a problem, if they feel that it is important to themselves or to a cause for which they are concerned. The success of this plan of procedure is demonstrated in young people's conferences and conventions. "We stayed up until after midnight we got so interested," reported a young man who had worked in such a group at a recent convention. These reports brought to the whole group may then be discussed and evaluated.

The social urge of young people and their desire to serve may be utilized in planning and carrying out service projects. These, at times, will grow out of investigations and discussions. Learning to work together and the information and the experience gained will often do far more good than routine class procedure.

To a great extent teaching methods must grow out of knowledge of the age group and firsthand acquaintance with the individuals making up the group, if the leader is to help his pupils learn and if he is to stimulate change at the point where there is need. The leader must know how learning most easily and naturally takes place in everyday life if he is to teach a way of life to be effective in every area of experience. There is no *one* best method.

WARTIME TEACHING

(Concluded from page 36)

which is, "we will scorn all bitterness and revenge." *The Church School* for May, 1942, page 455, gives three sets of "Basic Christian Principles in Wartime," which offer an opportunity for much stimulating discussion. For instance, they raise the question whether true greatness in men or nations lies in strength or in service, whether material force, instead of being a protection, may become a tyrannical master, how the total resources of the earth should be distributed—as "God's gifts to the whole human race." It would be interesting for a high school class in the church school to formulate for themselves five or seven essential standards of wartime Christianity.

Our third objective is to teach mastery of life. "Safety first" is a good maxim to avoid recklessness; health-conservation is a right principle to secure life-efficiency in service to the world. But there is a higher mastery of life than this: to be ready to lay down one's life for the supreme good, when necessary. Jesus was not deterred by personal feelings of dread from giving himself completely for humanity's sake. Of his life, he said: "No man taketh it away from me, but I lay it down myself. I have power to lay it down, and I have power to take it again" (John 10: 16). In wartime or in peacetime, freedom, justice, the saving of home and country, are worth more than life. The *Reader's Digest* for January, 1942, tells of an "unforgettable character" who shows remarkable modern mastery of life. This is a young English doctor simply called "Donald," who proves to be not only an expert physician working voluntarily in a Chinese hospital, but one who would stay by the patients in the Cripples' Ward during a bombing with the ceiling crashing about him. There's the story of a sixteen-year-old high school girl, too, who has learned mastery of life. She does her school work satisfactorily. She manages, also, to keep house for her grandfather, her mother who is employed elsewhere, her two young brothers. She finds time besides this to earn some money for the family by caring for her neighbors' babies of an evening. We recall, also, the intrepid missionary who goes back into China from "the land of American plenty to the land of Chinese scare and scarcity" because she loves her students of a different race and will face danger of air raids, of famine, of leprosy, even, with that mastery of life that becomes possible through Christ.

Fourth, it is only right to teach that since modern war involves an incredible volume of suffering, destruction and death, some other solution of international problems must be found. The weightier matters of mercy, justice, truth, good will, co-operation and understanding must loom above present-day injustices. Teach the power of *good*. The present successful efforts in China to overcome evil with good are worth the most careful study. (See Mme. Chiang Kai-shek's *China Shall Rise Again* and *This Is Our China.*) In *The Keys of the Kingdom,* A. J. Cronin reveals one of the most illuminating examples of a life overcoming evil with good. The missionary priest contends with indifference, personal injustice, plague, famine, treachery, banditry, "spiritual wickedness in high places," yet he comes out in heart more than conqueror. In his old age, he teaches the boy Andrew to work with all his might against bigotry, stupidity, and cruelty.

Fifth, let us build Faith. Until nations can trust treaties and can agree on new methods of settling aggressions, wars will continue. Service, sacrifice of life, of money, of commodities, is demanded. We must teach an ardent but broad-minded patriotism, to be sure. But let us teach a vital faith in God. This, for courage! But this faith, also, for a glimpse into that future world which must be in accordance with God's own plan for humanity everywhere! It is said that World War I gave rise to a period of lack of faith in the goodness of God, but World War II has already convinced men that God is not the cause of wars; they are caused rather by the mistaken policies of human rulers. We are finding a greater interest in religious truth than before. What is God's plan for the world? Let us make out a list of the ideals for a better world, by looking up such passages as Isaiah 33: 15, 16; 58: 6; 11: 1-9; Micah 4; Rev. 21: 1-4; Job 29: 14-17. Scan the gospels for the teachings of Jesus for a divine spirit to animate the everyday life of all men and women. What are we preparing to substitute in that better day for the pain, the tears, the destruction of today?

Is This a Good Picture?

(Concluded from page 37)

Boston Public Library might be used.

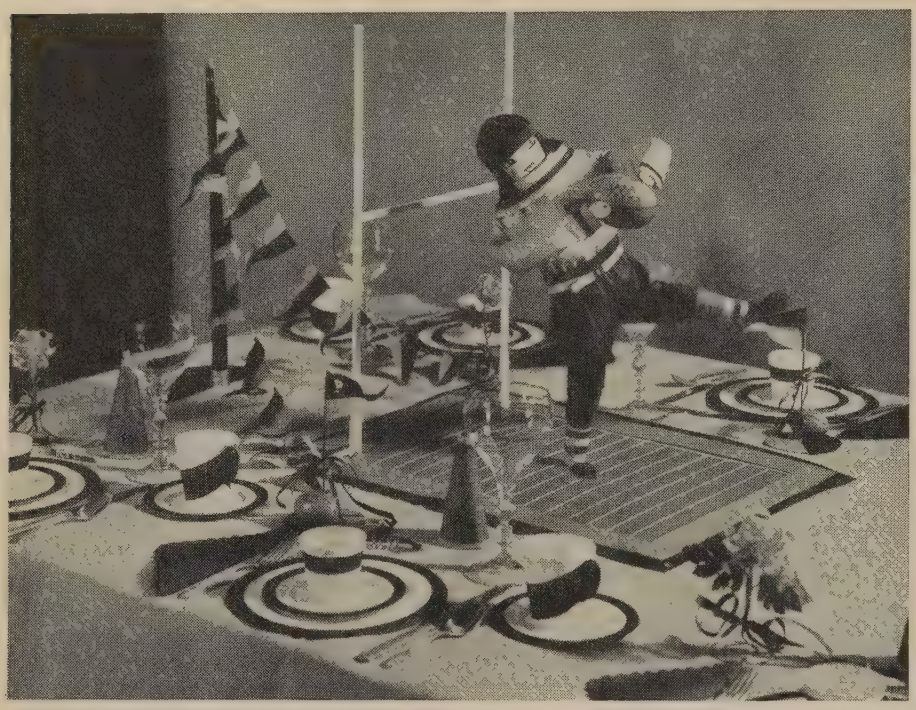
Much art with social significance may be found for class work with young people. Goya's art has much of this theme. You have only to look up some of his paintings and drawings to discover how forcefully he commented on the social and the political evils of his day. Daumier and, of course, the work of Rivera, the modern Mexican artist, have much to offer to those interested in studying social problems.

In using art for class study, you will want to learn about the painting and possibly the painter. Call on your librarian to assist you in finding material and then read carefully, but choose only material that bears on the subject.

Good taste in art for your own room and for your home reflects good character. A popular story illustrating this point is that of the college student who had tacked many cheap pictures on the walls of his room. Someone gave him a beautiful copy of the "Head of Christ," the detail from Leonardo da Vinci's "Last Supper." Of course, he had to take down the cheap pictures, for they did not go with the great masterpiece.

It is important for us to help young people make choices for fine living. Art may contribute as well as music, companions and countless other character-forming factors. The more we live with beauty, the more it will become part of us. It is difficult to be mean or ugly in the presence of beauty or greatness.

As a leader of youth, you have the high privilege of introducing great art. Use it in worship, in your teaching. Take your young friends to art galleries, ask people with good print collections to share with the group. Find out more about religious art and watch the interest develop as you introduce youth to some of the great masterpieces by giants like Rembrandt and Michelangelo! In these days when we need to use all possible resources in teaching youth, art offers one of the most effective means of presenting the good life.



Football Party[1]

Suggestions for Your Church Young People's Party in November

By CATHERINE BLONDIN

SIGNALS: 2, 3, 5, 7! We're off to a touchdown while our hero carries the football right down the dinner table. On breezy fall days a "Football Luncheon" is sure to be a winner—even if there isn't a real game before or after. The attractive table, as illustrated, will be no exception; and armed with a good pair of scissors, crepe paper, ribbon, wire, and paste, you can make the decorations—including centerpiece and favors.

Our football hero is a wire doll, dressed in crepe-paper outfit: brown trousers, helmet, and shoes, sand-colored sweater, and socks with blue bands. These colors are only a suggestion, as a hostess usually desires to carry out the colors of her favorite team. Small, round sticks wrapped in yellow crepe are the realistic goal posts, and they will stand very firm if short wires are wrapped a few inches from the base of each post. The ends of these wires are put through the cardboard base and held back with gummed tape. Mark off the cardboard field with white chalk or showcard paint. Two garlands of blue-and-yellow crepe banners swing gayly in the breeze from a candle top; attach the sides to corners of the field.

Cunning crepe-paper chysanthemums and blue- and yellow-banners alternate for the gentleman-and-lady favors—we like the many looped blue-and-yellow satin bows on each wire stem. If tiny footballs cannot be purchased locally, omit them on the favors; it will not spoil the looks.

For megaphones, roll blue construction paper, cornucopia fashion, and edge with a yellow crepe band. Each guest finds his place cleverly marked with his name in gold cardboard letters.

Setting the table is simple—yellow paper table cover, blue paper napkins, and blue-banded paper china—then into the fire they go after the dinner.

Here is a suggestion for the menu:

Celery Olives Pickles

Chicken Loaf, Mushroom Sauce

Orange Fruit Salad Hot Biscuits

Chocolate Spiced Squares Coffee

When it is a question of entertaining a group, why not turn the Football Luncheon into a real party with everyone joining in the "Kick Off," "A Touchdown," "Forward Pass," and "Football Penalties"? Between the halves, the cheering sections do their stunts to the merriment of the crowd. Then there is a big surprise when the "team breaks training" and everyone enjoys the luncheon, served in true football style.

[1] Used by permission of Catherine Blondin Associates, New York.

THEY'RE EASY TO MAKE

Football Doll and Goal Posts

Head: Cut a 6-inch square of peach-colored crepe and paste into a tube shape around a ball of cotton. Tie at top and bottom with spool wire. Cut off surplus crepe on top of head. Make features with showcard paint or cutout paper.

Body: Bend ½ inch on ends of 25-inch length of heavy wire; then wrap several times with ⅜-inch wide strip of peach crepe. Double wire in half, bending the feet into position. Wrap feet with brown crepe for shoes. Make arms in the same way, using 12-inch piece of No. 15 wire. Wrap arms, head, and legs together and continue wrapping to give good padded effect.

Uniform: Brown trousers, helmet, shoes; blue top to socks, bands on sweater and socks, also letter on sweater; sand-color sweater, lower part of socks. Wire a paper football in his hand.

Field and Posts

Goal Posts: Two 18-inch dowels for uprights, one 8-inch piece for crosspiece. Wrap each with ½-inch wide strips of yellow crepe. Glue crosspiece in place. Wrap three 6-inch lengths of No. 7 wire at base of poles, leaving 3 inches to go through cardboard field 2 inches from either side. Bend wires back and tape to underside.

Field: Cover 12-inch and 18-inch cardboard with brown crepe, and over it paste a piece of sand-color crepe—1 inch smaller than brown, all around. Mark off with parallel white lines ½-inch apart.

Megaphone Noisemakers

Make a pattern for the megaphones by rolling a piece of wrapping paper around a whistle in cornucopia shape. Cut the pattern to measure 8 inches high. Using pattern, cut the megaphones from blue construction paper. Overlap sides and hold with little brass shanks. Decorate edges with bands of yellow crepe. Whistles may be omitted and megaphones made larger to sing, whistle, and cheer through.

FOOTBALL PRANKS

The Kick Off. Start the kick off by forming two teams, blues and yellows. Place as many blue and yellow slips of paper in a hat as there are guests, half blue and half yellow. Each player draws a slip to determine whose team he plays on. Then mark the floor in sections with

tape or string. Lay two tapes five feet apart at either end of the room and leave about eight feet open in center of room, or as large a space as the floor will allow.

Each player removes his shoes and lines up in his taped section at opposite sides of the room. A referee stands in center. At a signal from him a player at the end of one team kicks a large balloon over to the opposite player. Should the balloon fall in the center space it counts against the team who made the kick off, but should the opposite side fail to return it before it bounced more than once, there are ten points against it. The balloon passes back and forth along the line until one team scores one hundred points and, of course, loses. The referee keeps the score.

A Touchdown. The opponents line up on opposite sides of the table. Make the center of table the dividing line and place a feather on it. At a signal, both teams blow with all their might. The feather landing on either side scores one point for the side that blew it there. Play until one side scores fourteen points or two touchdowns.

1. The side that is losing must improvise a cheer and act it out for the benefit of the other team, but without speaking a word. It's up to the opponents to guess what the cheer is all about; probably it will not be very complimentary to them.

2. The opposite side answers their cheer by one of its own. This is given by exchanging the first letter of each word for the letter "D". For example, if they wanted to say "Hurray! Hurray! The gang's all here," they would shout, "Durray! Durray! Dhe Dang's Dall Dere." Needless to say, the results are very laughable.

3. Divide each team in two sections and give each group one of the following songs, "Tipperary," "When You and I Were Young, Maggie," "Over There," and "There's a Long, Long Trail." At a given signal they all start at once and try to sing their songs through without laughing.

Forward Pass. One person in each group whispers two words to the person on his left who, in turn, whispers to his neighbor, giving the words as he heard them and adding two more. The last player says the sentence he hears aloud. Of course, it will be very different from the original, but a good forward pass. The funniest sentence scores seven points for the team.

Penalties. Pass a party punch board around the group. Each player who performs the stunt he receives scores a point for his team. Then the "Team Breaks Training" — and the actual football luncheon is on.

Dress Up YOUR TABLE

Things You Can Do for a Home Meal or a Church Banquet

DON'T you think turkey, cranberries, and pumpkin pie taste better when you can feast your eyes on an attractive table? It's a wise hostess who plans her table way ahead of Thanksgiving. This is the easy way she goes about making preparations.

First, she borrows the color scheme from autumn—with ambers, rusts, and dusky greens predominating. Then she considers the day and all the cunning decorations she may purchase in the shops. For a few cents you can buy colorful turkey seals or cutouts that go on ready-made bonbons and homemade nut cups. And a clever, last-minute idea is a crepe-paper border in Thanksgiving design for the table, running on either side of the centerpiece and the candles. If you are a hostess with minute-saving ideas—and most of us are—then you'll use a paper table cover and napkins, and even paper china (when it's informal). This means a wastebasket cleanup after the luncheon, with extra minutes to enjoy the day.

The Horn of Plenty will be your biggest decorating problem and the most fun all rolled into one. Take a square of gold mat stock (that's lightweight cardboard) measuring from 15 inches to 18 inches—it all depends upon the size of the table. Roll this square into a cornucopia shape, folding one side over the other and the gold side in; hold in place with brass shanks. This is the foundation. Cover with ruffles of crepe paper in yellow, amber, orange, red, and rust, or plan your own colors. In a jiffy you can cut 3-inch wide strips of the crepe, right across the grain, then gather on the sewing machine, and they're all ready to paste over the horn, starting at the large end and working toward the small.

To hold the horn in correct position, you need a standard; make it from a piece of the gold mat stock cut in a large leaf shape. Fasten a single wire through the center of leaf on the underside—a few pieces of gummed tape will hold it in place—then you can attach one end to the horn with brass shanks. Curve the leaf out in correct shape and the horn stands in perfect position. Decorate with gold ribbons, yellow maline bow, and tiny crepe-paper chrysanthemums. If you are giving a party, hide the favors in the horn, attaching a ribbon to each and stretching it out to the various places. So much for the centerpiece.

Cornstalk candleholders are quite simple—just 10-inch-wide strips of crepe slashed from either side of each strip to within 1 inch of the center. Gather the various colored strips around and around a high candle base, or right on the candle and hold with spool wire. Cover with a band of crepe.

When making nut-cup trims at home, cut one edge of a yellow-and-rust strip of crepe in tiny scallops or points—one 2 inches wide, 6 inches long, the other 3 inches wide, 8 inches long. Lay the narrow strip on the wider one and gather on plain edge—forming a circle. Paste to underside of nut cup. Cover cup with a strip of amber crepe pulled tight; place card on ruffle marks each place.

Perhaps you are searching for a menu. Take a peek at this one, and if it suits your fancy, try it.

Tomato Juice Cocktail

Olives Stuffed Celery Sweet Gherkins

Cream of Mushroom Soup

Roast Turkey, Giblet Gravy

Baked Halves of Apples Filled with Currant Jelly

Mashed Potatoes Buttered Onions

Candied Sweet Potatoes

Pineapple and Malaga Grape Salad

or

Asparagus and Pimiento Salad
(Honey French Dressing)

Plum Pudding, Baked Alaska Style

■

Our rural ancestors, with little blest,
Patient of labour when the end was rest,
Indulged the day that housed their annual grain,
With feasts, and off'rings, and a thankful strain.

—POPE, *Imitations of Horace: Epistles*

A Baptist Men's Club

By CHESTER E. TULGA

Pastor, Brookings, S. D.

THE writer had spent twenty-three years in the ministry, and in all that time he had never served a church with a Men's Brotherhood, nor had he ever tried to organize one. There were a variety of reasons for this unusual experience. In some instances, the men of the church had not been sufficiently interested to give a Men's Club a fair start; in other cases, the weak, poorly supported Brotherhoods in neighboring churches had discouraged the attempt. But the chief reason was that he had not found a plan of organization which he thought would succeed on the fields which he served.

He knew, however, of a few successful Brotherhoods. One, in a Presbyterian church, had been in operation for over twenty-five years and it had flourished like a green bay tree. Making a list of the possible reasons for the success of this organization, we checked them off one by one. "Was it the preacher?" No, for it had flourished for a period of years under all sorts of pastoral leadership. "Was it the type of program offered?" No, for while their programs were good, they were not beyond the resources of other groups. "Could it possibly be that the Presbyterians had a higher degree of piety than the Baptists?" We could not admit that.

Searching further, we became convinced that the secret of its success lay in the observance of certain sound principles. A unique system of organization and financing accounted very largely for their long and prosperous record. With this clue, we made a thorough study of their setup, dug out its weak points, added a few improvements of our own, and our Baptist Men's Club was born.

Keep in mind that this club is in a small church. The man-power of this church had been weak for many years. Skeptics were numerous and outspoken. But we believed in the plan which we had adopted, and we started in with faith.

We started on the outer fringe of the church, among the least likely group, believing that if we failed to sell our idea to this group and were unable to gain their active support, the club would fail. Most Men's Clubs are started with the faithful—and frequently end with the faithful. This group was started with, and by, those who had been indifferent, and who had to be sold on the idea one by one.

This procedure proved to have several advantages. For one thing, the Men's Club didn't look like a prayer meeting in disguise. It did not resemble a baited hook to get pagans into church. For another thing, it had the advantage of holding the old stand-bys in reserve, so that they might be used when there was difficulty in getting together the working committees. In addition, this plan gave the organization a "he-man" character. Due to the fact that so many men are not fully committed to the Christian way of life, some are inclined to associate this masculine quality with wordly living and to deny it to the saint. This is an error, but it is a factor that needs to be considered.

Expecting an average attendance of forty men, we appointed monthly serving committees of five men for each meeting. These men cook (or arrange for) the meal, and are not expected to do so a second time in the course of the year. Men who attend the meetings pay nothing, but they serve on a committee when their turn comes.

Each of the members may bring a friend without cost either to himself or to his friend. This feature has brought many new men into the group—men who otherwise might never have become interested. A number of these new recruits have now served their turn on a committee since their induction into the club.

A central committee was established to handle the planning and purchasing of supplies for each of the meals. This serves to prevent waste and extravagance; it keeps the costs down and the quality up. During the nine months of this year, the cost to each committeeman who has served has averaged only $2.00. For this sum, he has received his own meals at nine monthly meetings and has had the privilege of bringing a friend at any time without extra cost. Members who must miss meetings now and then make it possible to care for these guests, and this efficient method of recruiting provides extra committeemen later on.

This plan has succeeded beyond all expectations. The reason seems to be that it is based upon sound psychological principles. Men who cook together, serve together, wash dishes together, come to know each other far better than men who merely eat a dinner that has been prepared by the Ladies' Aid. The plan promotes fellowship and democracy among the men of the church as no other plan does. It also promotes regularity of attendance, for the men who have their meals paid for a year ahead are apt to be on hand to eat those meals, especially since those meals are good and the fellowship is enjoyable.

Men are more apt to bring a friend to the meetings when they can do so at no extra cost. Reasons of economy, perhaps a certain "Scotchness," make this true. Whereas the recruiting methods of the average Brotherhood are weak and often ineffective, this method provides guests in abundance.

Men who come as guests for a few times usually join the club. It is the exceptional man who will eat several meals, in a church, for which he has not paid and not offer to do something in return. This privilege either keeps him from abusing the privilege or inclines him to become a member of the organization. Our experience is that he usually joins the club.

There are no deficits in connection with this plan. No debts are incurred. A rainy night and a poor attendance is not financially disastrous to anyone. It simply means that the serving committee has more food to take home. The guest feature fills the empty chairs; the co-operative serving makes each year's meals a bargain.

Committees have a tendency to hang together and wish to serve together the following year. There are few refusals. Of sixty men interviewed, less than half a dozen refused to participate. The nine months' period ended with a total of forty-six men who had served on committees and a waiting list of ten more men who had been secured by the guest method.

This was done in a small church. Its Men's Club now has a membership of fifty. And the church, for years, had deplored the lack of activity on the part of its men!

Honored for Distinguished Service to Church and College

AT its 1942 Commencement, Colorado Women's College conferred honorary degrees upon four women who have rendered outstanding service to Christianity and to education. The four who were thus honored are Mrs. Inez Johnson Lewis, State Superintendent of Public Instruction, of Colorado; Miss Ann Laura Force, for many years principal of Lake Junior High School, the largest Junior High School in Denver; Miss Emily Griffith, founder of the world-famous Opportunity School in Denver; and Mrs. W. S. Wallace, stanch supporter of Colorado Woman's College and an active leader of Baptist work in Denver.

In conferring the degrees, Dr. James E. Huchingson, president of the college, called attention to the fact that all four of these leaders in public education have been motivated by a high Christian purpose, and all four have taken a leading part in the work of the local churches and denominations to which they belong.

Mrs. Inez Johnson Lewis is a Methodist and has given loyal support to the program of the local church of which she is a member. She has been especially interested in the church's work with young people.

She received a Bachelor of Arts degree from Colorado College, Colorado Springs, in 1925; and in 1937 the same institution conferred upon her an honorary Doctor of Laws degree. She has earned her Master of Arts degree at Columbia University and her Doctor of Education degree at Colorado University. She has been Colorado Superintendent of Public Instruction since 1931. In 1929 she was delegate from the National Education Association to the World Federation of Education Associations, at Geneva, Switzerland.

Mrs. Lewis has always believed in equal opportunity for every child regardless of race, color, and creed. She believes in, and promotes, a definite place for religion in this war-torn world. "Our nation," she says, "should educate the spiritual side of an individual and should not neglect the heart for the sake of the hand." Although her position in the state does not permit her to prescribe what that religion shall be, she urges strongly that the deeper spiritual side of life not be neglected.

Miss Anna L. Force, now retired, was for many years Principal of Lake Junior High School. During her early years she taught in rural schools in the State of Colorado, and had the distinction of being able to build the community at the same time that she was doing her teaching. She directed many religious activities which led to better and happier community living.

Miss Force is affiliated with the Episcopal Church, but she has had a wide and wholesome influence upon the young people of all denominations. During her many years as a teacher and as a school principal, she observed that every child definitely needs religion and should receive that religious training early. Any child that has received religious instruction in the home will respond more quickly to an appeal from a teacher. Since the United States was founded on Christian principles, a good character and the Bill of Rights go hand in hand. She maintains that anyone who studies the works of Jesus will then in turn teach respect and fear of God.

Mrs. W. S. Wallace, for well over half a century, has been active in church work throughout the Rocky Mountain region. Recently she made a noteworthy contribution to the culture of Colorado Woman's College through promoting and financing the Nell Treat Memorial Chapel. Her church and Sunday school experience began in an active way more than fifty-five years ago, when she became a teacher in a Sunday school for the Soldier's Orphan Home at Normal, Ill. Later she taught boys and girls of high school age and various adult Bible study classes. In the spring of 1919, she and her husband became members of the Calvary Baptist Church in Denver, where she has been president of the women's work for several years. Twelve years ago she became a Trustee of Colorado Woman's College and since then has spent much of her time in advancing the interests of the college.

In response to the question, "What place should religion have in the modern world?" Mrs. Wallace said, "We, as a nation, are entirely too complacent about standing up for our own religious principles. . . . . At the next World Peace Conference, we should not leave the outcome to our political leaders. The church should start a concerted movement now to assure Christianity a place at the Conference Table."

Miss Emily Griffith, founder of the Emily Griffith Opportunity School, received her inspiration for such an institution when she saw so many men and women struggling for a living with the handicap of inadequate preparation. Miss Griffith, with the aid of the Denver public schools, founded the Opportunity School on the principle that all who wished to learn should have a chance to do so. In this widely known school a student may learn welding, carpenter work, the machinist trade, or may take any elementary school subjects that he desires. Intensive work in highly specialized subjects, such as advertising, photography, and chemistry, may also be done. For many years she has been a leader in educational work on behalf of the maladjusted. She has now retired and is living near Pine Cliff, Colo.

International Sunday School Lessons

Theme for the Quarter: Studies in the Christian Life (Personal, Family, Church)

Aim: To help the learner achieve more effective Christian living in personal experience, in family relationships and in and through the church

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1940, by the International Council of Religious Education and are used by permission.

LESSON 5—NOVEMBER 1

The Christian View of Marriage

Genesis 1:27-28; 2:18-24; Jeremiah 29:4-6; Matthew 19:3-6; John 2:1-5

Genesis 2: 18-24

18 And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Matthew 19: 3-6

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

John 2: 1-5

1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

KEY VERSE: *Let marriage be had in honor among all.—Heb. 13: 4 (A.R.V.)*

TO BE READ EACH DAY

Oct. 26. M. The Crown of Creation. Genesis 1: 24-28
Oct. 27. T. Adam and Eve in Eden. Genesis 2: 18-24
Oct. 28. W. Isaac and Rebekah. Genesis 24: 61-67
Oct. 29. T. Jacob and Rachel. Genesis 29: 13-20
Oct. 30. F. Builders of Happy Homes. Jeremiah 29: 4-6
Oct. 31. S. "What God Hath Joined Together." Matthew 19: 3-6
Nov. 1. S. Jesus at a Wedding. John 2: 1-5

SCRIPTURE SAYS

By W. W. Adams

Four of the five lessons to be studied during November are devoted to the home. Do you question the importance of the home? Surely not. Of the three institutions that determine the life of a people—the home, the school, and the church—the home is by far the most important. The ideas, attitudes, desires, and habits given to a child in the home determine in large measure what that child's behavior will be in every other relationship.

It is for this reason that school administrators refuse to assume first responsibility for the product of the school. First responsibility rests with the parents in the home. The fundamental character of a person is fashioned before the church and school get a chance to mold it. When the home fails to direct the life of the growing child, the church and the school often can do much to correct the failure. But the child has lost something that can never be supplied. Yes, the foundation of life, in every phase of society, is the home.

Do you question that the American home is in danger? Look at the home from the standpoint of divorce. Some authorities claim that one out of every four marriages now ends in the divorce court. No nation has ever long endured where the sanctity of the marriage vow was as lightly esteemed as is now the case in America.

Look at the home from the standpoint of the integrity of its product. I know intimately a community where a generation ago the broken word of one of its citizens was rare indeed. With only two or three exceptions, every man's word was as good as his bond. Many kinds of business transactions were initiated and completed, often extending over a period of years, with no written contract of any kind. Merely an oral agreement bound the contracting parties. Today, in that community, the situation is almost completely reversed. Such a condition would not now exist if the homes had instilled in the children's very nature the basic importance of integrity of character. Much could be said also from the standpoint of the industry, self-reliance, and frugality of our citizens.

Are you ready, therefore, to search earnestly for the way to remedy this situation? This first lesson directs us to three passages of Scripture: one from the Old Testament, two from the New Testament. These passages give us the Christian view of marriage. We shall consider them in turn.

I. A Divine Partnership (Gen. 2:18-24)

Marriage is a divine institution. When, in the thinking of husband and wife, marriage shifts over from a divine insti-

tution, designed to effect both the glory of God and the welfare of humanity, to a human institution to be entered into and kept only as it suits the whims and conveniences of men and women, then the home cannot fulfill its mission.

Marriage is germane to creation as a whole. It is no afterthought, no mere appendage; rather, it is climactic. It crowns and gives meaning to all the rest of creation. God had created the universe, including the earth-home of man (Gen. 1). Man himself was to have dominion over all the rest of creation. God likewise constituted the Sabbath, a day for man's rest and refreshing (Gen. 2: 1-3). Finally, God prepared the beautiful garden, in which man could work and exercise his powers and authority (Gen. 2: 8-15). The perfect earth, the day of rest, the beautiful garden! But something was lacking.

Man was *alone*. This statement needs interpretation, for it gives us the clue to the right understanding of marriage.

Man held a position peculiar to himself. Below him, and subject to him to serve his interests, was the finite. Man was superior to, and was to be dominant over, both the animal and the vegetable kingdoms. That he might make contact with and rule over the physical world, he was given a physical body. On the other hand, above and superior to man stood the infinite—God. God is spirit, and God is personal. That man might make contact with God and do God's will, man was made in God's image. Moreover, man was spiritual, personal. Man, therefore, had something in common with both the finite and the infinite. But since man was *superior* to all other creation and *inferior* to the Creator, man was essentially alone.

Man was a social being, like his Creator. That over which he was to have rule could not fully satisfy his social nature. He needed a person essentially like himself—a person with physical, personal, and spiritual qualities like his own, one who could also supplement and complete his own needs and mission.

So God said, "It is not good that the man should be alone." This declaration of fact should never be forgotten. The Creator has said this, and where in the revelation of God to men has God ever modified or changed this divine word? Then let the man who lives outside the marriage relationship, whether under the sanction of religion or because of personal or professional interests, do so in the full knowledge that our Creator has declared that this is an unnatural and an undesirable condition for man.

God not only recognized this as a fact, but took steps to correct this situation. God knew, God cared, God provided. "I will make him an help meet for him."

But first there was a preparatory step to take. God must make man thoroughly aware of his "aloneness" and of his need of a helpmeet. How could God do this?

He brought every beast and every fowl to Adam, and permitted Adam to name them. The purpose, perhaps, was that Adam should give them names in keeping with their natures and functions of life. God permitted the names to stand, just as Adam gave them.

"But for Adam there was not found an help meet for him." Creatures for every purpose and mission, except to help man! Thus, man became aware of his aloneness.

Then, from man, God created woman. Thus woman is equal to man. She is on his level; she is neither below him, to be his slave, nor above him, to rule over him. She is from his side—an expansion of himself, to be loved, protected, cherished as any other part of himself. In flesh and bone, they are one. Each is God's workmanship. The woman is man's completion. Neither is complete without the other. Each is in the Creator's image; they share his intellectual and moral powers. They can live together as persons — thinking, searching, willing, acting, failing, achieving; in short, living together. Each stimulates, corrects, encourages the other. Man's physical strength enables him to protect and provide for woman. Woman's gentleness and charm restrain or subdue man's baser instincts.

Moreover, woman is man's completion in his highest mission: the propagation of the human race. Man and woman, under their Creator, not only rule over nature, but also become creators of life. Thus, man is to leave all others and cleave unto his wife. They are one flesh. They are one in mission. If this view of marriage could be lodged securely in the heart of every boy and girl, our homes would become the happy centers of creative living that God intended them to be.

II. A Permanent Relationship (Matt. 19:3-6)

The heart of the biblical teachings on marriage is contained in the passage already considered. The remaining two passages can be treated more briefly.

Through the centuries, people—even those who claim to worship and obey God—have found difficulty in living out the marriage relationship as God commanded. Male and female, God made them both. United in marriage, they become one flesh, indivisible; but two personalities do not ever easily blend into this unity. Life is intricate, often perplexing. Any two persons always differ in many respects. To blend in reality into one, requires forethought, unselfishness, a determination always to consider the other first. Difficulties soon arise. Small souls seek an easy escape from difficulties, rather than the mastery of their difficulties through counsel, love, and mutual understanding.

Two schools of thought respecting this matter had grown up in Jesus' day. The school of Shammai permitted divorce only on the ground of adultery. The school of Hillel would grant a divorce "for every cause"; in other words, it would permit a man to divorce his wife at will. The Pharisees asked Jesus about this. They were not interested in right thinking, but were "tempting Jesus," seeking to trap him into making some unwise saying. But Jesus, though he knew their evil intent, did not dodge the question. He simply repeated the essentials of the Genesis account, adding, "What therefore God hath joined together, let not man put asunder." This law has never been revoked.

III. A Joyous Fellowship (John 2:1-5)

Instinctly we know this to be true of marriage, at the beginning, and always: that where the will of God holds sway it is a joyous fellowship. We find this beautifully illustrated in this story of Jesus at the wedding feast. Jesus was invited, and he came. He rejoiced with the other wedding guests, and helped in a moment of need. The fact that Jesus attended this wedding is indicative of his interest in home and family life.

LESSON APPLIED

By Howard K. Williams

Lessons regarding marriage, always important, are especially so in time of war, when marriages often are accelerated to an unusual degree. Certainly the church should have an important message on this matter. Sometimes we may feel with Riley the futility of giving instruction about the marriage relationship, as expressed in the lines:

"He was warned against the woman,
She was warned against the man,
And if that don't make a weddin',
There's nothing else that can."

Yet the business of a Christian teacher is to lay down the biblical principles which form the basis of a happy home.

Why Should People Marry?

The Genesis passage tells us that it is God's plan that man and woman should be joined together as husband and wife. By this union they co-operate with God in the creative processes of the human family.

1. *God made man and woman for each other.* God said, "It is not good that the man should be alone." One of the severest penalties that can be visited

upon a person is to place him in solitary confinement. One of the highest human privileges is association with congenial people. The finest human relationship is the true union of two persons in the marriage relation. God meant it so.

2. *True marriage brings mutual helpfulness.* "I will make him an help meet." God is said to have taken from Adam's side a rib, out of which he made woman. He did not take a bone from Adam's foot, nor a bone from his skull. The man and woman were to walk together as helpmates; neither was to trample on or rule over the other. Thus would be possible mutual companionship and helpfulness as expressed in Longfellow's "Hiawatha":

"As unto the bow the cord is,
So unto the man is woman;
Though she bends him, she obeys him,
Though she draws him, yet she follows;
Useless each without the other."

3. *The differences dovetail into a perfect person.* Their very differences make man and woman invaluable to each other. As Dr. Ellis Tomkins writes, "Marriage in its idea is a relationship of complete mutual trust, of entire community of interest, of a new organic unity in which those who have been two halves are made one whole, so that each is under law to the other." The differences make possible a rounded life, a union of strength and tenderness, and a merging of these qualities one into the other.

Generally speaking, the normal mature life is that within the marriage relation, because God meant it so. People, of course, should not marry for the sake of marriage, but because of mutual affection and for lasting companionship. Someone has said, "God brought Eve to Adam, and man should wait until God brings Eve to him." In other words, marriage is a divine institution and God should have a part in every marriage.

When Should People Marry?

Genesis tells us that "the Lord God caused a deep sleep to fall upon Adam, and he slept." When Adam awoke he found he had a wife. That was all very well for that primitive pair, but today a man and woman should be careful not to enter sleepily into this most important social relationship. The old adage, "Marry in haste and repent at leisure," is still used because it is still true. Someone has said, "The one reason for not marrying is the belief that one is in love." The idea is that so-called "love," founded entirely upon emotion, is not a sufficient basis for the permanent relationship of marriage.

There is a fourfold relationship which two persons contemplating marriage should carefully consider.

1. *Physical.* Under the most favorable circumstances it is not easy to live in the same house with another person year after year. How much more difficult this relationship when circumstances are unfavorable! So, while the physical aspect of marriage is not the main reason for the union of two lives, it is very important. A person contemplating marriage should not be influenced too much by an attractive face or an alluring form, but to ignore the physical in marriage is to ignore an important factor.

2. *Intellectual.* This does not mean that both the man and the woman must be equally educated or uneducated; but it does mean that there should be something in each, intellectually, that the other can admire. The man who marries a woman who is "pretty but dumb" is doomed to disappointment, and the woman who marries a "handsome dumbbell" will live to rue her choice. Physical attractiveness of the youthful sort must pass, and as the years advance companionship will be increasingly important; but true companionship cannot exist between two persons who have no intellectual appreciation of each other.

3. *Social.* Although a prince may marry a pauper and be happy, the general run of people live in a society where certain environments have developed certain associations and habits, and two persons from entirely different social positions may find it increasingly difficult to effect that unity of interest which is necessary to a successful marriage.

4. *Spiritual.* Paul, referring to the marriage of pagans and Christians, exhorted people not to be unequally yoked together. Differences of spiritual ideals have caused the wreckage of many a marriage and have made for much unhappiness. The basis of a happy, successful marriage is Christianity within the home. Yet how can there be such a basis when either the husband or the wife repudiates Christianity, or is indifferent to it, or holds an opposite view as to what Christianity is? Even under the best of circumstances there cannot exist an ideal relationship in marriage between an active Catholic and an active Protestant, and often a home is either broken or at least not Christian when the spiritual interests of husband and wife are not identical or nearly so.

What about Divorce?

If the marriage is a real one it cannot be dissolved by divorce, and will not be. "One bone and one flesh" cannot be divided without destroying the life. When Jesus told his questioners that Moses permitted divorce because of the hardness of the people's hearts, he meant simply because of their stupidity. The ideal of the marriage relationship is an unending union of two lives joined together in mutual esteem and love. Divorce was not in the original divine plan. It is man's way of acknowledging his failure to live up to the divine ideal.

Jesus clearly states that marriage is for all time, and not a temporary arrangement. Read Mark 10:11; Matthew 5:31-32; 19:9; Luke 16:18; 1 Corinthians 7:10-11. Otherwise good people, however, can trim these verses down to mean nothing when they want to follow a certain course of action. John Milton, who wrote so eloquently about Paradise, also wrote a silly defense of divorce, because of his own bitter experience.

But someone says, "Should a woman live with a brute? Hasn't she a right to happiness?" The answer is, "If everybody tried to have happiness at the expense of well-founded laws of God and society, where would we be?"

Difficult problems are not solved by easy-going methods. Inventions require hard application and sacrifice. Marriage is difficult to attain in its highest relation. Theodore Parker said, "It takes years to marry completely two hearts, even of the most loving and well assorted." Since this is so, every effort toward permanency should be made both before and after marriage, and a divorce should be looked upon as a dismal failure, a menace to all concerned and to society at large.

In *Northern Nurse*, Robert, in the autumn after the last war, was stranded in Newfoundland, many miles from his home in the wilds of Labrador. They told him he must wait and convalesce until transportation could be had in the spring. But Robert would not wait. With a limp from a wound in his leg, he traveled more than four hundred miles through hills and woods and over frozen lakes. No map. No company save his own anticipations. In time he rounded the last bend and looked on his little home made of logs which he had cut with his own hands. The author says, "I'll bet Matilda came out and he said, 'Hello, Mat!' and she said, 'Hello, Rob!' and then she pushed the kettle over and took the teacups down, and don't suppose they didn't melt together like the completion of a puzzle, like the sleeping after pain!"

Is this not a picture of real marriage, where divorce is not even thought of? Not wealth, nor distance, nor words—just the melting together of two lives who love because God first loved us.

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

How can I find the right life-partner? How can I be sure that I have found the right person? How can I control

the physical urges within me until I can dedicate them to the noble ends of love?

The time to think these problems through is before marriage, not after. Divorce statistics for the United States are appalling, representing as they do the tragedy of broken homes and hearts. But the time to do something about the divorce problem is before people are married. It is not enough for the church to condemn divorce. It must help young people to prepare for marriage, so that they may know some of the problems involved, and what tends to make marriages succeed or fail.

Developing the Idea

Not every person gets married. Frances Willard chose to give all her life and love to the cause of temperance. The apostle Paul, so far as we know, was never married. Many through choice or circumstances must live a life of "single blessedness." While they miss the manifold blessings that married life can bring, life need not be for them empty or unhappy; for there is much to which they can give their lives even if they are denied the happiness of marriage. Most people, however, do get married. Almost every young person dreams of the day when he shall begin life with someone whom he has learned to love best in all the world. That dream can end in happiness beyond measure—or in grief and tragedy unspeakable. The answer rests in the persons themselves, the qualities of character that they possess, what they expect of marriage, and how well prepared they are to meet its demands.

The success of marriage begins in the attitudes one entertains toward it. Certainly one ideal that everyone should cherish for the marriage bond is that it shall last "till death us do part." Every person who has been honored with the gift of another's love should say, "By God's grace, it is my responsibility to see that my marriage succeeds *for life*."

Yet Gilbert Appelhof, Jr., reports[1] that when the Marital Relations Institute of one state questioned 18,000 people applying for marriage licenses as to how long they expected their marriages to last, *only one-third* replied "Forever"; 15 per cent replied twenty years; 3 per cent said ten years; 24 per cent said only seven years; while actually one out of every sixteen felt that two years was about all the goal they ought to set for themselves till they saw how things worked out. Surely the church has work to do in helping young people to form correct attitudes toward marriage *before* they get the license, repeat the vows, and begin the venture.

[1] Gilbert Appelhof, Jr., *You Can Be Happily Married*, p. 4. The Macmillan Co.

The place to begin preparing for married life is during the days of friendship when boys and girls first become interested in each other. How can one be attractive to other boys and girls? A group of students in Iowa and in Duke made up a list of "dating lures." Both groups put *integrity* at the head of the list. Both stressed such qualifications as honesty, sincerity, faithfulness, and straightforwardness. Health, intelligence, and education also ranked high on the list.

But when one gets beyond the stage of friendship, what then? How can one be sure that he is in love? Albert Wiggim suggests three tests.[2] First, "true love makes it seem natural and easy to forsake all others"; second, "it makes constancy as natural as sunshine"; third, "it makes patience, sacrifice, and consideration of the loved one as natural as breathing." Conversely, he suggests infatuation is to be known "when one finds himself overcome by a wild passion for physical possession"; "if it is easy to transgress to relieve tension"; and "if one is unreasonable in his demands on the object of his affection."

But whether in love or in friendship, the Christian life is an invaluable asset. For Christianity instills a respect for personality and the home that is indispensable to successful marriage. It is no accident that divorces in America are mostly among nonreligious people. George Walter Fiske writes, "The Christian religion is our best insurance against divorce."[3] It is also our best assurance of a happy life, whether we are married or single.

Applying the Lesson

Many good books are available today on the home and marriage. With the pastor's help, a library of some of the best could be started.

Young people can keep scrapbooks of ideas that appeal to them as aids to a happy home and successful marriage.

Homes where marriages are obviously successful can be observed to see what makes them so.

One can pledge himself to personal purity against the day when he may enjoy the privileges and responsibilities of home building, and can trust Christ for power to attain his ideal.

Discussing the Problem

1. What would you say characterizes an ideal mate?
2. What social factors today tend to complicate the problem of making marriages succeed?
3. Why is religion a definite stabilizing force in the home?

[2] Quoted in Appelhof, *You Can Be Happily Married*, p. 15.

[3] George Walter Fiske, *The Christian Family*, p. 34. Abingdon-Cokesbury Press.

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. A God-blessed Union.

PRELUDE. The hymn tune "Nun Danket."

CALL TO WORSHIP.

Leader: "God is love; and he that dwelleth in love, dwelleth in God, and God in him." (1 John 4: 16.)

Response: "Every one that loveth is born of God, and knoweth God." (1 John 4: 7.)

OPENING PRAYER. (For our homes that they may be more Christlike.)

EXHORTATION TO PRAISE. "Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise." (Ps. 98: 4.)

HYMN. "For the Beauty of the Earth."

SCRIPTURE PASSAGE. Ephesians 5: 25-33.

PRAYER. "Open our hearts, O Lord, to thy law, and teach us to walk in thy commandments. Grant us to understand thy will, and with great reverence and diligence to remember thy benefits, that henceforth we may be able worthily to give thee thanks. All that we have in our souls and bodies, and whatsoever we possess outwardly and inwardly, are thy benefits, and speak to us of thy bounty, mercy, and goodness. Hear, then, our praise, for Jesus' sake. Amen."—*Adapted from a prayer by Thomas à Kempis.*

PRAYER HYMN. "I Would Be True."

THE CHRISTIAN VIEW OF MARRIAGE. (Select a reader with experience, and have these quotations read in a worshipful manner, to an accompaniment of soft music.)

"The Christian religion, by confining marriage to pairs, and rendering the relation indissoluble, has by these two things done more toward the peace, happiness, settlement, and civilization of the world, than by any other part in this whole scheme of divine wisdom."—BURKE.

"God has set the type of marriage everywhere throughout the creation. . . . . Every creature seeks its perfection in another. . . . . The very heavens and earth picture it to us."—LUTHER.

"One should believe in marriage as in the immortality of the soul."—BALZAC.

"If you would have the nuptial union last,
Let virtue be the bond that ties it fast."
—ROWE

HYMN. "On Our Way Rejoicing."

BENEDICTION. Read in unison the hymn beginning, "Thou Gracious God Whose Mercy Lends."

POSTLUDE. Hymn tune, "Pilgrims."

LESSON 6—NOVEMBER 8

Christian Nurture in the Family

Deuteronomy 6:4-9, 20-25; 2 Timothy 3:14-15

Deuteronomy 6: 4-9, 20-25

4 Hear, O Israel: The LORD our God is one LORD:
5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.
6 And these words, which I command thee this day, shall be in thine heart:
7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.
8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.
9 And thou shalt write them upon the posts of thy house, and on thy gates.

20 And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?
21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:
22 And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:
23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.
24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day.
25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

2 Timothy 3: 14-15

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;
15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

KEY VERSE: *Train up a child in the way he should go: and when he is old, he will not depart from it.—Prov. 22: 6*

TO BE READ EACH DAY

Nov. 2. M. God's Word in the Home. Deuteronomy 6: 4-9
Nov. 3. T. A Father Explains Scripture to His Son. Deuteronomy 6: 20-25
Nov. 4. W. A Mother Dedicates Her Child to God. 1 Samuel 1: 21-28
Nov. 5. T. Job's Family Altar. Job 1: 1-5
Nov. 6. F. Knowing the Bible from Childhood. 2 Timothy 3: 14-17
Nov. 7. S. Bringing the Children to Jesus. Matthew 19: 13-15
Nov. 8. S. The Family Bible Today and Tomorrow. Psalm 78: 1-8

SCRIPTURE SAYS

By W. W. Adams

Not all marriages begin in a Christian atmosphere, but the majority of them do. Most people go to the minister, and usually to the church, for the marriage ceremony. This is more than custom. There is something about marriage, this beginning of life's most sacred and responsible relationship, that sobers people and awakens in them a sense of reverence. We all have seen men and women who, while usually indifferent to religion and the church, in this matter gave evidence of a sense of dependence upon God which could find adequate expression only in a Christian wedding. In last Sunday's lesson we saw why this is true. In marriage we draw close to our Creator, closer than in any other relationship in life.

Now, how about the home *after* marriage? Let us here face several facts.

First, it is just as important to maintain a Christian atmosphere in the home as it is to have that atmosphere at the beginning.

Second, a Christian atmosphere is not self-perpetuating. It does not work automatically. There is only one way for a home to be Christian: the members of the family must be Christian.

Third, it is far more difficult to maintain a Christian atmosphere in the home than to have the marriage consummated under Christian influences. Romance, adventure, love at its best, and a sense of awe and reverence grip husband and wife at the beginning. The real test comes later, when romance and idealism give place to routine duties in a world of reality. Difficulties come, defeats occur; clashes arise in ideas and wishes. I know of a marriage that began in a beautiful Christian setting, and so continued for over a year. There were prayers together and daily reading of the Scriptures. Then there was a change. Duties multiplied and life became hurried. There were conflicts in ideas and desires. A coldness toward each other and to God developed. Tragedy followed: there was a broken home; there were broken lives.

Fourth, man and woman in themselves are not equal to the task of home-building. Many fine homes are maintained without God, but those homes do not fulfill their highest mission. They need God. In our own land, and in other countries, where Christ has been taken into the homes there has followed an uplift in the tone and the quality of those homes.

Fifth, we home-builders cannot take our task lightly. Marriage is of God. He has a stake in the home far beyond our own. We must answer to God in this matter. Children have a right to a God-fearing home. Our own happiness, the welfare of our children, and the future prosperity of our country call upon us to begin now to stop the disintegration of our American homes.

Let us not try to hide behind any of the excuses made for the failure of our homes. This machine age, the modern apartments, the absorption of the time and energies of the members of the family in activities outside the home, the hurry of modern life—these are no excuse for leaving God out of our homes. They are additional reasons why we must have God. The Scripture passages to be studied today point out the right direction.

I. Grounded in God's Person (Deut. 6:4-5)

These two verses make up what was perhaps the best known passage of Scripture to all loyal Jews. It was designated the *Shema,* the Hebrew form of its first word, translated "Hear." It merits all the emphasis given to it by the Jews. It constitutes the primary ground upon which is based all true religious devotion, for it contains the two essential elements of genuine religion: God's person and man's consequent obligation.

1. *God's Person.* "The Lord our God is one Lord." The oneness of God—monotheism. There is a God; there is only one God; our God is that God.

Who can properly emphasize this great truth! For it *is* true! It offers the only proper, adequate grounding of man's duties. It is useless to talk to one about one's duty, including the parents' duty of Christian nurture in the family, unless one accepts as true that which this verse declares. Even the acceptance of this dictum does not guarantee that man will do his duty. But without it man surely will not do his duty.

2. *Man's Duty.* "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Man owes full allegiance to the one God—full, not divided, allegiance. It is summed up in the word "love." Into this love for God, one is to pour his entire personality: his heart, soul, might. Here, indeed, is the whole duty of man.

The law required all Jews to repeat these two verses twice daily. They sum up the divine revelation. Even the mission of Christ only fills out the picture drawn here. Sincere belief in these two verses would move all home-builders to train their children in the Christian religion.

II. Grounded in God's Authority (Deut. 6:6-9)

God did not leave it to man to infer or to reason out his duty. God placed man under a strict, unambiguous imperative: "I command thee this day." This matter of making our home life Christian and of teaching religion in the home is not something left to our whims, to our individual likes and dislikes. We are under a divine command, backed by the authority of God.

1. *We must keep these words at the very spring, or fountain, of our life.* "These words . . . . shall be in thine heart." The heart (seat of the intellect, the will, the emotions, the affections) shall be saturated with the two all-inclusive concepts: God's unity and man's obligation to undivided love for God.

2. *We must teach these truths.* Parents are commanded to teach these words. All parents are to be teachers of true religion; they are constituted such by God. Parents, hear these words: "Thou shalt teach them diligently [not carelessly, nor spasmodically; but regularly, persistently] unto thy children [no one else can take your place], and shalt talk of them when thou sittest in thine house [not because it is easy, convenient, or always acceptable; but because you are divinely commanded to do so], and when thou walkest by the way [while with friends and strangers], and when thou liest down, and when thou risest up [God's words should come first and last of all that fills our busy days]."

One wonders whether the study of this lesson will lead even a few parents to begin to instruct the members of their families in the principles of this divine injunction! One wonders also what would result in one year, still more, in one generation, if all parents were to do so!

3. *We must do our utmost ever to remember these words.* This is the real purpose and import of the commandment in Deuteronomy 6: 8-9, and also in Exodus 13: 9; 13: 16; and Deuteronomy 11: 18. The Hebrews, missing in part the deeper significance of this language, began the practice of wearing phylacteries. A phylactery was a small leather pouch into which was put a copy of the law. One, known as frontlets, was bound between the eyes. The other was bound to the left arm, on the inside portion, so that in raising the arm it would pass close to the heart. It was supposed that the law, thus placed on the arm and between the eyes, would be remembered constantly. In Jesus' day, Jewish leaders had forgotten the real spirit of the the law and were giving slavish attention to its outward observance (see Matt. 23: 5).

Further, the Jews were to write these words over the gates and on the posts of their houses. This practice was not intended as an end in itself, but was to be a means of reminding them to love God with all their being. We who ridicule the Jewish practices in these matters had better search to see what we ourselves are doing to nurture our families in the law of our God.

III. Grounded in Experience (Deut. 6:20-25)

Three words sum up the law: testimonies, statutes, judgments. These made up God's commands, the formulated laws designed to foster right living, and the warnings against disobedience designed to restrain wrong living.

In the future, Israel's leaders, including the heads of families, were to be ready to interpret the law to their children. This section contains several important ideas.

1. The older people, through loyal obedience, were to make their children aware of the law.

2. The children would make inquiry as to the meaning of this law.

3. The parents then were to give the meaning in terms of the experiences out of which the law came. And how dramatic and rich in meaning that history was! They at one time had been slaves in Egypt. God had given them a mighty deliverance, midst great signs and wonders. He had led them into the land promised to their fathers. He had placed them under strict commands to fear the Lord and to obey his statutes—for their own good. "Our obedience," they would say, "explains our preservation until now; our obedience alone guarantees our righteousness."

IV. Grounded in Filial Obligation (2 Tim. 3: 14-15)

Timothy was blessed with worthy progenitors. His mother, Eunice, and his grandmother, Lois (2 Tim. 1: 5), were women of true faith. By precept and example they had instructed Timothy in the Scriptures (our Old Testament). Those teachings were trustworthy. Faith in the Messiah, to whom the Scriptures pointed, would guarantee Timothy's salvation. Now, Paul exhorts Timothy, abide in these things—do them. It is great gain when we can appeal to the sense of filial obligation to carry on—not to break the golden chain of truth that runs from the child, back through his parents, to the heavenly Father himself.

LESSON APPLIED

By Howard K. Williams

Last week we studied the basis of the family in a Christian view of marriage. Today we shall consider the place of Christian education in the family. Next week we shall study the sins that mar family life, and the following week the things that strengthen family life.

Christian Teaching in the Home

If we are to urge the value of Christian nurture in the family, first we should be convinced of it ourselves. Is it really true that a child will not depart from early instruction in the home? (See Prov. 22: 6.) Right away you will recall an instance of a child brought up in what you assume to be a Christian home, and you will remember that in later years that child wandered off in paths of unbelief. It has become a byword about the children of ministers' families, how wayward they are. As a matter of fact, this widespread conception is not true. Ministers' families have given to the world more men of eminence in public life—scientific, literary, artistic, philanthropic, religious — than the families of any other class. Matthew Henry, the great commentator; John Wesley, the great preacher; Thackeray, Tennyson, Lowell, Holmes, and others too numerous to mention, were brought up in ministers' homes. The bad children are the exceptions, and so stand out, like a splinter in one's eye. In Christian homes children receive Christian training in reverence for God and the Bible, and in honesty, industry, kindliness, which helps to build strong, dependable, Christlike character.

When the mother of Moses was commissioned by Pharaoh's daughter to bring up her own child, she undertook seriously his religious training, knowing that she would have him only until he was about twelve years old. Later, when surrounded by all the allurements of Egypt, Moses chose his mother's course of living, rather than the manner of conduct practiced in Pharaoh's court.

When a person nears his end, he reverts to the language of his family, no matter how many languages he may have learned since childhood. So in the great realities of life, men and women revert to their childhood training. Mission workers tell us that almost always conversions hinge upon some old hymn, or verse, or prayer learned in the home.

Dr. Yung Wing, a Chinese mandarin of high rank and a Yale graduate, once assistant Chinese minister at Washington, wrote of a visit to the home of Edward M. Gallaudet: "The entire domestic surroundings carried with them a heavenly atmosphere. . . . . His uppermost thoughts seemed to be of Christ and humanity, and his whole appearance betokened a soul well anchored in Christian trust and serenity." Into this home came Henry C. Trumbull and through its influence he was led to Christ and the great Christian life which he afterwards lived.

Perhaps no more winsome tribute has been paid to early Christian instruction and atmosphere and its lasting value than in Robert Burns's "The Cotter's Saturday Night." The father, priestlike, reads the sacred page to the family on Saturday night as it gathers from the week's work.

"Then kneeling down to Heaven's Eternal King
The saint, the father, and the husband prays."

So writes Burns:

"From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad."

In a Scottish home one Saturday night I was strongly reminded of this scene, when the father and husband passed us each a Bible, and we took turns reading, after which he led in prayer. What a different world this would be today if in every home round the globe this had been done during the past ten, twenty-five, fifty, one hundred years!

The Home and the Street

Someone has said that the street is a school without a conscience. And the school, largely forbidden as it is to impart religious instruction, is an institution without a conscience. So also are the movies, and business houses, and mills, and factories. Over against this instruction which comes from the outside, the home must place Christian teaching if the coming generation is to be saved. We cannot even delegate this important matter to the church. The home has a distinct mission here for which there can be no substitute. Paul was brought up in Tarsus. He knew what it was to go out from his Jewish home, on streets teeming with boys and girls brought up in heathen idol worship. He had to decide to which he would be loyal, his home training or the practices about him, and, like Moses, he chose his home training. In later years he wrote to young Timothy exhorting him to "continue . . . . in the things which thou hast learned . . . . knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures."

What hope is there for society if the home fails here?

In a popular magazine recently a college professor was lamenting the fact that he could awaken in his class no real interest in literature. One girl in particular seemed simply immune to any appreciation of the finest literature. The professor accepted an invitation to her home to dinner and found that the family had no interest in anything but money-making and the stock market and certain radio programs. These programs were farcical and nonsensical save as a very light diversion, yet the family waited for them with expectant interest. At the close of a very dull evening the professor went home in despair, saying to himself, "How could the girl be blamed? How *could* she love literature, being brought up in such a home as that?"

On the other hand, witness the home in which John Milton grew up, where the father invited the finest literary people and surrounded his son with all that was best in the Bible, literature, and music.

"Come back *with* it or *on* it!" the stoic Spartan mother would say to her son leaving for war, as she handed him his shield. Such mothers produced a nation of soldiers. "Live this or die by it!" the Christian mother must say if we are to have a nation of Christians.

What Shall the Home Teach?

1. *Attention to holy things.* "Hear, O Israel." This portion of Scripture is called the *Shema,* the Hebrew for the first word, "Hear." You cannot learn if you do not pay attention! Every teacher knows that. Every student learns it. Memory is impossible without attention. Discovery of nature's secrets demands close attention. The war is riveting attention on things that have to do with warfare. People are thinking of substitutes for things that are needed—how to get rubber from unusual sources, etc. The writer of Deuteronomy reminds the people of Israel of their need to pay attention to God. We, too, need to pay attention to him.

2. *The one true God.* This passage from Deuteronomy emphasizes the supremacy of God over everything else and over all other gods. When Deuteronomy was written people believed in many gods and worshiped at the altars of many gods. Even the Jews admitted the existence of other gods and often worshiped them. Here Moses teaches one God who is supreme over all. While we deny the existence of any gods other than the one God revealed in Jesus, we actually worship other gods, in the sense that he is our god whom we serve, whether money, or power, or pleasure, or any other interest. The home should teach both by precept and by example the supremacy of God in the universe and in life.

3. *Love for God.* "With all thy heart." Half-hearted devotion is no devotion at all. "Daddy, isn't Sunday school good for you if it's good for me?" asked an inquiring youngster who was being sent off to Sunday school by a father who did not bother about going himself. Such half-hearted religion is not convincing even to a little child—the religion that *sends* but does not *go.* The heart is a symbol of life. Unless we show our affection with our lives, it is not very impressive.

"*With all thy soul.*" The "soul" stands for the being, the personality. We show our love by what we are. If we are Christians, we manifest our love for God in our very beings. We love him with our very lives.

"*With all thy strength.*" The meaning is not hard to fathom. Unless we are wholeheartedly devoted to God, we cannot be said to love him. We can see how loyal we are to him by the strength we place at his disposal. If we give him only weary, tired service after we have finished our own enterprises, we cannot say we love him with all our strength. A father said of his daughter, "You know, she is very popular and in great demand." So he excused her from full devotion to God, and now she lives that way. The home should teach that the finest popularity is acquaintance with God and the best use of strength is in his service. So the Hebrew Scripture enjoined the people to bind God's words upon their hands, and between their eyes, to write them on their doorposts, and to perpetuate them from one generation to another. In other words, "Do the doctrine," as the Chinese say. *See* by the law of God. Keep telling it to others. Only so can we prove our love for God.

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

It is rather common knowledge that the ratio of divorces to marriages in this country has reached the alarming proportion of one in seven. What is less known is that the ratio in religious families is probably less than one in fifty. In fact, George Walter Fiske, in his book, *The Christian Family*, reports that in a careful survey made of 61 parishes in 15 states in different parts of the country, covering 22,001 churchgoing white families and 16,940 communicant families, there was only one divorce to 113 marriages, and where either the husband or the wife, or both, were active Protestant church members, there was only one divorce to 145 marriages. Other surveys tend to bear out these figures. Dr. Fiske writes, "Divorces in America are mostly among nonreligious people."[1]

Now, why is it true that religious families have better success with marriage and happy home life than nonreligious families?

Developing the Idea

They have better success at being happy. That is the first conclusion reached by two famous sociologists, Burgess and Cottrell, who made an exhaustive study of 526 families and published their findings in a rather lengthy book entitled *Predicting Success and Failure in Marriage.* They first found that religious people, on the average, are happier than irreligious people. For instance, couples who had been married by justices of the peace tended to be below zero in their average happiness. That is, they tended to be more unhappy than happy. But couples who had been married by ministers, priests, or rabbis tended to be happier than average in their marriage. They further found that where the husband stopped Sunday school before the age of eleven, the couple was only about one-tenth as happy as the average, but if he continued to attend Sunday school beyond the age of nineteen, and attended church two or three times a month, the couple was about 50 per cent happier than the average couple.

In a splendid article written for Baptist students, Hornell Hart turns his attention to why religious people succeed better in achieving happier marriages and homes. "Why," he asks, "should religious people succeed better in achieving happy marriages than the folks who never go to school, never read the Bible, and jeer at religion and religious ideals?"[2] In answering that question, Dr. Hart finds that successful marriages and successful home life depend on *character* and *friendliness*, and these are among the fundamentals that true religion seeks to build. Because the Christian religion succeeds so often in making a better person, it succeeds in making better home life. The very factors that make for happiness in the home are the factors the Christian religion seeks to develop in the individual—reverence, respect, honor, unselfish consideration for others, all of which are fruits of the spirit and help to make not only the individual but the home more beautiful.

As a matter of fact, America may be proud of its Christian homes. William L. Stidger tells[3] about the beautiful home life of Theodore Roosevelt, who when he was once defeated on the Progressive ticket, wired his wife, "We are defeated, but nothing matters as long as I have you and the children."

The home makes a tragic mistake when it provides no place for religion. How many audiences have thrilled to Cecil B. de Mille's *King of Kings*, and how many people look forward to hearing his voice over the radio! Mr. de Mille's interest in filming religious pictures is no accident. He himself witnesses to the influence on his life of family prayers in the home when he was a boy. When Dr. Stidger asked him if he continued the practice, Mr. de Mille replied, "Yes, we do, and if we neglected it my guess is that the children would be the first to protest." Indeed, they would be the first.

Applying the Lesson

A class might make a survey of some of the devotional literature that is prepared for use in the home. Let it set as its goal a certain percentage of its members using *The Secret Place* in the home.

A class might discuss the evangelistic opportunity in the homes of many of the children who are sent (not brought) to Sunday school.

A class might offer its efforts to the pastor to promote a "Religion in the Family Week," and perhaps lead to a Sunday when everyone would be encouraged to have his entire family in the church service.

Discussing the Problem

1. Can religion be effectively taught in only one hour a Sunday? Explain your answer.

2. In what ways can the home supplement the religious teaching of the Sunday school?

3. What contributions can religion make to the home?

[1] George Walter Fiske, *The Christian Family*, p. 34. Abingdon-Cokesbury Press.

[2] "How Marriageable Are You?" *The Baptist Student*, Jan., 1942.

[3] William L. Stidger, *There Are Stories in Sermons*, p. 168. Abingdon-Cokesbury Press.

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. Passing on the Torch.

PRELUDE. Theme from the Adagio, *Concerto for Piano, No. 5, Op. 73,* Beethoven; or hymn tune "Autumn."

CALL TO WORSHIP.

"From all that dwell below the skies,
Let the Creator's praise arise:
Let the Redeemer's name be sung
Thro' every land, by every tongue."

INVOCATION.

HYMN. "Angel Voices, Ever Singing."

WORD OF DIRECTION. "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22: 6.)

PRAYERS. (The leader may request that voluntary prayers be offered for the following objects.)

For a mighty pride in the Lord who has delivered us from all our afflictions.

For a strict obedience to the commandments of our delivering Lord.

For a constant sense of our stewardship over all that our delivering Lord has entrusted to us.

For a faithful and intelligent transmission of the commandments of our delivering Lord to those who are following us.

OLD TESTAMENT LESSON. Deuteronomy 4: 5-10.

HYMN. "Tell Me the Stories of Jesus."

THE THEME INTERPRETED. Everything we know in this world had a beginning. Yet we grow so accustomed to the commonplace facts of our world that we forget that there was a time when many of the things we now possess and treat so lightly did not exist. There was a time, for example, when men did not have fire. Without fire they could not cook their food or mold their metals. When fire was at last captured from the lightning or from a spark made by flint, each house had its perpetual hearthfire. Should the fire go out, one must needs borrow a coal from a neighbor. Thus was fire passed from man to man, and from generation to generation.

Belief in God and obedience to God also had their beginnings. Men let the fire of their devotion go out time and again, and time and again it was kindled by God's prophets, until now there is little chance that it will ever go out completely in this world. But we who believe in God as revealed in Jesus Christ are responsible for having ever ready a glowing coal for the neighbor who has never known the Lord, or whose faith has burned low and is in danger of going out.

HYMN. "Faith of Our Fathers."

BENEDICTION. The Lord's Prayer. (In unison.)

POSTLUDE. The Prelude continued.

LESSON 7—NOVEMBER 15

Things That Mar Family Life

Genesis 4: 1-12; 27: 1-45; Deuteronomy 24: 1-5; Malachi 2:13-16; Matthew 5:31-32; Mark 7:10-12; Luke 12:13-15; Romans 7:2-3; 1 Corinthians 7:10-16

Genesis 27: 30-35

30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau.

33 And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

Matthew 5: 31-32

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Luke 12: 13-15

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

KEY VERSE: *Bear ye one another's burdens, and so fulfil the law of Christ.—Gal. 6:2*

TO BE READ EACH DAY

Nov. 9. M. Murder in the First Family. Genesis 4: 8*b*-12
Nov. 10. T. Strife between the First Twins. Genesis 27: 30-35
Nov. 11. W. Evasion of Parental Duty. 1 Samuel 3: 10-14
Nov. 12. T. Evasion of Filial Duty. Mark 7: 10-12
Nov. 13. F. Quarrels over Property. Luke 12: 13-15
Nov. 14. S. Christ's Law of Divorce. Matthew 5: 31-32
Nov. 15. S. God Speaks to a Broken Home. Malachi 2: 13-16

SCRIPTURE SAYS

By W. W. Adams

Every reader of these lines is a member of a family. He is in position, therefore, to consider the home out of which he came, or is now in, or which he is planning to establish. How many really happy homes do you know? Undoubtedly you know some, for there are many of them. To what would you attribute the happiness of these homes?

Doubtless you know also some unhappy homes. If your own home is one of them, face frankly the reason or reasons why. We must not close our eyes to the fact that family life today is marred far beyond what is natural or necessary. We need to inquire why this is true, and also what we may do about it.

In one way, the title of this lesson is misleading. Actually, it is not *things* but *people* that mar family life. It is *sin* in the human heart. Now, sin has to have some means through which to express itself. That is to say, sin—which in essence is rebellion against God, disobedience to some part of God's truth—becomes concrete in things. These things may exist in material form, or in qualities of mind and soul, in attitudes, desires, situations, relationships, deeds. Thus we can analyze the things that mar family life. We can isolate them, understand them, and lay them aside. It is apparent, of course, that the number of things that can mar family life is very great. But they are all traceable to sin—sin rooted in human beings and expressing itself in various ways.

Another general consideration is needed. Home is nothing apart from the interplay of the personalities in it. The concrete situations in which this interplay will take place scarcely ever can be determined in advance. The thoughts, wishes, words, behavior of others in the home, as well as our own, are the stuff that makes up the atmosphere in which we live. If two or more personalities are to function together in that atmosphere in such a way as not to clash, but to be mutually helpful, two things in particular are essential. They are intelligence and a keen sensitivity to the right. That is to say, many things that mar family life are due to ignorance, which may be along any one of many lines. Then there is deadness of soul, unawareness of what is right, blindness to the thing that is fitting and wholesome. Thus, sin not only disturbs the harmony of the family, but also blinds the person, deadens his conscience, renders him insensible to life in its true character and finer expressions. Furthermore, when husband or wife or child lives with sin in the heart, and does that which violates the rights and interests of others in the family, the failures to do the things that are timely and beautiful and helpful increase in number and frequency. It is the very genius of sin to multiply itself. Thus we see how sin, often begun in the family in a small way, finally wrecks the home.

Let us now turn to the Scriptures that we may learn how to avoid the things that mar family life.

I. Selfishness and Deceit (Gen. 27:30-35)

These verses are chosen from a long and well-known Bible story. Read first Genesis 25: 19-29. Note the physical differences in these boys, together with the differences in their interests and pursuits. Such differences, in themselves, are acceptable, even desirable. But Isaac loved Esau, while Rebekah loved Jacob. That partiality was wrong. Unless this sin of partiality is driven out, it will multiply itself and cause trouble. The spirit of the parents took hold upon the sons. Jacob was perfectly willing to take advantage of his brother's weakness, and in a moment when, because of hunger, his brother was off guard, he obtained his birthright. Genuine mutual love and good will in the family would have made this deed impossible.

Now note the father's desire and plan to bless Esau (Gen. 27: 1-4). Jacob and his mother, however, devised a plan to enable Jacob to secure also the paternal blessing (vss. 5-17). Let no one excuse this trickery on the ground that it was

God's will that Jacob, and not Esau, should carry forward the divine plan. God could have effected his will without these acts of sin. The plain fact is that Jacob was deeply selfish. He did these things, not because he had been called to carry forward the plan God had made known to Abraham and to Isaac, but because he possessed an essentially selfish nature. Because Esau was unfitted for God's purpose, and because Jacob in later years was blessed of God, should not blind us to the fact that Jacob was selfish and deceitful.

1. *The Expectant Esau (vss. 30-31).* Jacob had just left Isaac's presence with the blessing when Esau came in. Esau had prepared the meat his father desired, and brought it to him. Then he spoke: "Let my father arise, and eat of his son's venison, that thy soul may bless me." It was a moment of high expectation for Esau.

2. *The Agitated Father (vss. 32-33).* "Who art thou?" One can feel the tense emotion in those words. These emotions were not to be stilled by the clear answer: "I am thy son, thy firstborn Esau." Isaac trembled, almost to the point of convulsion. He realized that he had been deceived and that the one who had deceived him would receive the blessing.

3. *The Bitter Cry (vs. 34).* We can scarcely imagine the intensity and the bitterness of Esau's cry. He had been cheated, robbed of his blessing—and by his own brother! Quickly Esau called out: "Bless me, even me also, O my father." If the other blessing could not be revoked, he asked that he also might be blessed.

4. *The Deep Disappointment (vs. 35).* "Thy brother . . . . hath taken away thy blessing." Selfishness and deceit—sin! And an unhappy home!

II. Infidelity and Divorce (Matt. 5:31-32)

Infidelity is a lack of faith or faithfulness. It may exist between a person and God or between a person and other persons. Between husband and wife it is a lack of faith or confidence in each other, leading to unfaithfulness in conduct. Marriage makes man and wife "one flesh"; that is to say, they have one life. Neither is ever again free to do just as he pleases; the welfare of his life-partner must always be taken into account. Adultery is a violation of that life-partnership.

This sin, which completely disrupts family life and causes so much unhappiness, might be discussed also as an act of selfishness and deceit. Indeed, all sin is essentially selfish; the person acts for self, self's desires and pleasure, without regard to the rights and welfare of others. Sin likewise is an ignoring of the rights of God, for God also has a claim upon our lives. (Cf. 1 Cor. 6: 12-30.)

Perhaps no sin is more deadly for the individual, and for husband and wife, than the sin of adultery. Within itself it is black, degrading. Then, it is the parent of a wide variety of other sins. It leads, not only to deceit and lying, but also to the expenditure upon a third party of thought, affection, and even of money that by rights belong to one's life-partner. It was to avoid all of this that God has sought to fortify us against the sin of infidelity.

The seventh commandment reads, "Thou shalt not commit adultery" (Exod. 20: 14). It was natural that people should think of this commandment as referring to the deed itself. Jesus saw the need of defining adultery in terms of all the realities involved. Adultery is basically a matter of the heart: what one thinks and wishes. To look on a woman in lust is adultery (Matt. 5: 28).

In true marriage, God, not man, joins the two lives. Since God makes the union, it is not man's place to break it. It is to be regarded as a lifetime union, to be terminated only by the death of one or the other of the parties. Adultery, however, is a violation of the marriage relationship and makes its continuance impossible; it constitutes, therefore, the sole scriptural basis for divorce.

The purpose of such legislation as is given in Deuteronomy 24: 1-4 was not a lowering of the marriage ideal, but a move to safeguard the rights of women. Men, taking advantage of this provision, were divorcing their wives on wholly false and insufficient grounds. Jesus, by his plain words, denounced this practice. He would have all men see the sacred and permanent character of the marriage relationship. Our present-day laws regard marriage as a civil contract, and divorce as a termination of that contract. The problems connected with modern divorce procedures had not arisen in Jesus' day, and were not in his mind or in the mind of his hearers when he spoke. However, we may be sure of this: that he would emphasize the sacredness of marriage and that he would seek to protect the rights and happiness of the parties involved.

III. Covetousness and Contention (Luke 12:13-15)

Read the entire section, Luke 12: 13-21. The word covetousness means "having more." It is being possessed, controlled, by the spirit of wanting more, regardless of the ethics involved in obtaining and using the more.

This spirit lies back of many sins, among them that of contention. We have an illustration in the case of these two brothers who quarreled over their inheritance. Wrangling, hard feelings, sometimes life-long estrangement and even murder — all from covetousness! Jesus refused to have any part in this family feud over money. Jesus was interested in life. But life is not measured in dollars or possessions. Look out for covetousness. Kill it forever.

LESSON APPLIED

By Howard K. Williams

Today we consider a rather negative treatment of the family problem. You will recall the two lessons preceding on marriage and Christian nurture in the home. Next week we shall consider the motives that strengthen family life. So for this lesson we can with profit spend our entire time on the enemies of the home.

Enemies within the Home

The passages of Scripture for this study are familiar to Bible readers, and therefore they give clear examples of sins that disrupt family life.

1. *Jealousy.* In the story of Cain and Abel is clearly portrayed the awful result of jealousy when it runs its course. Of course, jealousy of brothers and sisters and husbands and wives does not always culminate in physical murder, but anyone who has studied the matter knows that it kills love in the home and causes many a heartache.

An undertaker said to me recently, before a funeral service, "Do you know that this family is quite divided? Some trouble over money matters." The root of the trouble, however, was jealousy.

The greatest remedy for jealousy is a right attitude toward God. Cain developed a strong case of jealousy against Abel because he had not come to God in a right attitude with his offering, and he blamed Abel for his own delinquency. Why should we be jealous of anyone? If we believe God made us and is our loving Father, we should not be too much disturbed if others seem to be more favored than we are. We should trust God that everything will work out right as we earnestly try to do his will. We should earnestly strive to teach our children that we are, first of all, children of the heavenly Father.

2. *Deception.* In the story of Joseph is a mingling of vicious things which disrupt the home, but the one thing outstanding is deception. No home can thrive on make-believe and deception. Jacob was by very nature a deceiver. He cheated his own brother with the connivance of Rebekah, his mother. Suppose you found someone taking advantage of a blind man! That is exactly what Rebekah and Jacob did to old, blind Isaac, the father. As a result, Jacob had to get out of the reach of

Esau, and we can well understand how Esau felt.

Do you know of any cases of deception within the family? When children deceive their parents and parents deceive each other, the home cannot endure. The basis of the home is sincerity. Husbands who pretend they are working when they are at their clubs, wives who pretend they are doing their work when they are doing something else, are practicing deception that in time will cause their homes to go on the rocks.

3. *Easy disruption of the marriage relation.* In the passage from Deuteronomy, Moses gives an instance of uncleanness of morals as a basis of separation, but Jesus in the passage from Matthew gives a very strict interpretation of even this practice. Divorce is a very difficult subject to discuss and sometimes people hold strong opinions about it largely because of their own experience. A person who has had a bitter marital experience will likely hold very strongly the right of divorce and remarriage. A person with a happy home life will hold just as strongly the indissolubility of the marriage relation. We should remember that the sanctity of marriage and the home is of more importance than any individual's happiness. After all, happiness is not the chief end of life, but character is. It is better to have fewer divorces and high moral standards than easy divorce and low moral standards.

There cannot be a true home where divorce is in the offing. In *Northern Nurse,* writing of the natives of Labrador, the author says, "There are no divorces and no desertions. Once they have made the decision to live together in the same house, Labrador men and women do indeed cleave together for better or for worse." An old minister once said to a rather doubtful couple who appeared before him for marriage, "See here, is this to be a trial marriage or a fight to the finish?" Marriages would be more successful if couples would make up their minds in advance that theirs is to be a fight to the finish to make a real home.

4. *Money matters.* Beautiful as it is, a family cannot live on love. The human body must have food and shelter. Money matters, therefore, should be carefully considered in planning marriage and the home, and continuously considered thereafter. Jesus had a great deal to say about money. It would be well to consider this. The parable of the talents is a parable concerning the use of money. We have broadened the word "talent," but in Jesus' day a "talent" was a piece of money. The "pound" was a piece of money. The widow put in "mites," which were pieces of money. "Unrighteous mammon" was a term Jesus used for money when he said, "If therefore ye have not been faithful in unrighteous mammon, who will commit to your trust the true riches?" (Luke 16:11). It takes money to keep the children in food and clothing, to buy a house or pay rent. It takes money for children to keep the parents if need be. Fighting over money matters is a chief indoor sport in many a home; and every lawyer and minister knows how many a home is disrupted (as in the case mentioned in Luke 12:13-15) because of an inheritance which is not satisfactory to someone.

5. *"Unequally yoked together."* In the Corinthian passage Paul takes up a matter which in his day was a very serious one, where either the husband or the wife had become a Christian and found it difficult to live with a non-Christian. This is also a modern problem. Yet so important is the marriage relation that, while it is very dangerous to the security of the home for a Christian to marry a non-Christian or one of a very different faith, yet a separation should not be considered as an easy way out of a difficult situation.

Enemies That Invade the Home

In addition to the enemies within the home are modern invaders of the home.

1. *Government.* Any lover of liberty who has read concerning the Gestapo in Germany must be horrified at their ruthless intrusion into the homes of Germany. The fact is, Hitler and his cohorts are doing everything in their power to destroy the home. The encouragement to young people for immoral sexual relations; the demand that children betray any remarks against the government made in the privacy of the home; the discouragement of parental authority; the tabulation of every activity of the home to engender fear and distrust; the stealing of children from their parents as future soldiers and workers—all these things not only mar but destroy the home. Too much governmental interference with the normal home life is a menace, not only to the home, but to the government that perpetrates it.

One of the many dastardly effects of war is this intrusion into the home. We are feeling it here in America, and we should note it and be wary of it. When the report went out that air wardens were to be authorized to enter the homes to investigate air-raid preparations, a terrific objection was rightly raised. The amount of good, if any, that such investigation would do would be more than offset by the wrong committed in invading the sanctity of the homes of our nation.

We should view with alarm any action on the part of the government to control the home, except in so far as governmental control is absolutely necessary for the good and safety of the nation and the homes of the nation. This matter will bear our prayerful, thoughtful pondering. The German authorities promise security to their people and in return tell them what they may do and what they may not do—when and whom they can marry, and in general make their citizens puppets of politics. America does not want any such "security."

2. *Other invaders of the home.* Today our homes are invaded by many things which disturb their privacy. The telephone, while a very convenient thing, is a factor to be reckoned with. So is the radio, with its varied programs advertising liquor and Sunday amusements. Worthy of notice also are modern apartment houses, which are a sort of hotel rather than a home; the new freedom, where children are no longer under strict parental authority; wives and mothers going out to business, and farming their house duties and their children out to others. All of these things influence the home and often disrupt it by changing its atmosphere from the spiritual to the secular.

A home is not made by modern conveniences, and in the effort to make one we should not confuse homemaking with mere equipment or merchandise. I used to visit a house which was so well appointed and so carefully kept that the husband was almost afraid to sit down. It was not home to him at all. On the other hand, there is a house far up in the mountain valley where I used to visit. In this house was a cheery home, with the best magazines and good books and a Christian atmosphere; not a wealthy home so far as goods were concerned, although not poor, but very rich in that atmosphere which makes a house a home.

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

Today as never before the family is being viewed, as it were, under the microscope. Every phase of it is being studied to determine what mars and what makes family happiness. Two such attempts to know the family are by a psychologist, Lewis M. Terman, who has published a book, *Psychological Factors in Marital Happiness,* and two sociologists, Ernest W. Burgess and Leonard S. Cottrell, who have published together one of the most significant books on family life that has yet appeared on this subject. It is called *Predicting Success and Failure in Marriage.* No longer need one guess what sins mar family life. The psychologists can furnish us with first-hand information.

Developing the Idea

It is wisely pointed out in *Young People's Class* that we need to be concerned over *specific* sins that mar family life. It is all too easy to discuss sin in general and fail to focus on sins in particular. The Bible sets an example in pointing out sins in particular. "These six things doth the Lord hate: yea, seven are an abomination unto him," says the Hebrew proverb (Prov. 6:16). The proverb then tells what those seven sins are. Paul says, "The works of the flesh are manifest, which are these; . . . . But the fruit of the Spirit is . . . ." (Gal. 5:19, 22). In each case he is specific.

In looking for those things on the part of women that seemed most to spell disaster to harmony in the home, Burgess and Cottrell found the following: untruthfulness, being under seventeen years of age at marriage, selfishness, inconsiderateness, having only a grade school education, nagging, complaining, not wanting children, insincerity, lack of friends, laziness, being too talkative, quick temper, inability to cook well, extravagance, tendency to domineer, argumentativeness, stopping Sunday school before age eleven, frequently feeling grouchy, and being a poor housekeeper.

A similar list with regard to men was found to include: rudeness, lack of backbone, vulgarity, selfishness, inconsiderateness, complaining too much, being tight with money, untruthfulness, touchiness, laziness, being under eighteen years of age at marriage, sickliness before marriage, not wanting children, gambling, being an unskilled laborer, being too talkative, poor table manners, stopping Sunday school before age eleven, being quick-tempered, being argumentative, nervousness, impatience, antagonism toward parents, and having parents who are unhappy.

Carl Knopf defines sin as "any choice that serves self at the expense of a man's higher possibilities." That may not please everyone as a definition of sin, but it certainly is a good rule by which to judge various attitudes in the home. How many of the family difficulties rise out of those things that we do selfishly to please ourselves with little or no regard for others? Go back over the list of indictments made by Cottrell and Burgess and see how many of them fall within this category.

Certainly one should be always on the alert for those things that tend to irritate other members of the family, and should correct them before they do harm. A wise poem points out that it is easy for people "bit by bit" to rear between themselves a wall until it gets "so thick they cannot talk with ease through it, nor can they see across, it stands so tall." The time to keep from building such a wall is when one senses that the first brick is being laid.

One barrier to family harmony is selfishness, and one phase of selfishness is thoughtlessness. Many homes have been made unhappy because some member "didn't think." Business organizations take periodic inventories. How much more important in our homes, where the happiness of the family is at stake, that members take inventory of their attitudes and actions to see if any are being motivated by selfishness or thoughtlessness!

Sins do mar family life. That is why the religion of Jesus is so important in the home. For the heart of the gospel is forgiveness — God's forgiveness of sin, and the offer of another chance. No family happiness is secure where members do not have enough of the love of Jesus in their hearts, not only to lead to unselfish living, but to make them willing to forgive. Paul said that where sin abounded there grace did much more abound. In homes where sins that mar family life so sometimes abound, the spirit of forgiveness should much more abound.

Applying the Lesson

One might conceive of this lesson as a courtroom scene where various attitudes and actions are put on trial for marring family happiness. Where the verdict is "guilty," the questions should be asked, "What is the motive back of it? In what way is it a sin against God and the family?" The Bible might be thought of as the judge; for scientists are not discovering anything about human relationships that the Bible has not known all along. The sentence it would pass is "repent," and with Christ's help "bring forth fruit meet for repentance."

Discussing the Problem

1. What, if anything, surprised you about Burgess and Cottrell's list?
2. What sins would you say are the greatest offenders against family happiness?
3. What laws would help to correct certain dangers to family happiness?
4. Science can determine factors that mar family happiness. Why is science not enough to correct many of the errors that exist?

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. Expelling Little Foxes.

PRELUDE. The hymn tune "Lanier."

PRAYER OF INVOCATION. O Lord, our Lord, how excellent is thy name in all the earth! As we bow before thee, with hearts attentive to hear thy word, may thy gracious presence be felt among us, and may our spirits be instructed in righteousness. Amen.

OPENING HYMN. "There's a Wideness in God's Mercy."

SCRIPTURE. Proverbs 15: 20-33.

A MOMENT OF SILENT MEDITATION.

PRAYER. "O Almighty Lord and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and our bodies in the ways of thy laws and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ." Amen.

AN ALLEGORY.

A little vine grew against a wall. Now, the vine was young and tender, and its life was as yet uncertain, for it had not securely anchored itself within the soil, nor had it yet obtained a firm grasp on the bricks of the wall. And the enemies of the vine were abroad.

First, the sun shone down in pitiless heat, and the vine drooped more and more. Yet, when the sun had set, the vine found refreshment and recovered.

Then a violent shower of rain all but washed the vine up by the roots, but the vine managed to hold fast and sucked up the moisture greedily.

Afterward a great beast brushed against the vine, and nearly crushed it to the wall. But the vine healed its bruises and lived.

Finally, two little foxes crept through the grass. But what were these tiny creatures as compared to the mighty sun, and the pelting rain, and the heavy-footed beasts?

We shall soon see, for the two little foxes nipped the vine to drink the sweet sap within it, and they spoiled the vine. And thus the vine died.

My soul is young and tender in a world full of perils. Therefore, I have guarded my soul against the mighty sun of temptation by a canopy of prayer; and I have guarded my soul against the deluging rain of common evil by a dike and drain of watchfulness; and I have guarded my soul against the crushing beasts of inner desires by sharp stakes of self-denial and discipline. So my soul is secure.

But is it? What about the little foxes that creep between my stakes, and over my dike and drain, and under my canopy? I must hasten, ah, I must hasten, before my soul is spoiled by these little sins that seem so harmless and attractive! I will pull about my soul a close-meshed net of purity and love. The little foxes must not spoil my vine!

HYMN. "Fight the Good Fight."

BENEDICTION.

POSTLUDE. "Take My Life and Let It Be."

LESSON 8—NOVEMBER 22

Motives That Strengthen Family Life

Exodus 2:1-4; 20:12; Joshua 24:14-15; Proverbs 31:10-31; Luke 2:41-51; Ephesians 5: 22-33; 6: 1-4; Colossians 3: 18-21

Exodus 2: 1-4

1 And there went a man of the house of Levi, and took to wife a daughter of Levi.

2 And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

Joshua 24: 14-15

14 Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

Ephesians 5: 28-31; 6: 1-4

4: 28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

6: 1 Children, obey your parents in the Lord: for this is right.

2 Honour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

KEY VERSE: *Love never faileth.—1 Cor. 13:8 (A.R.V.)*

TO BE READ EACH DAY

Nov. 16. M. A Good Man. Proverbs 4: 10-18
Nov. 17. T. A Worthy Woman. Proverbs 31: 28-31
Nov. 18. W. Husband and Wife. Ephesians 5: 28-33
Nov. 19. T. "A Goodly Child." Exodus 2: 1-4
Nov. 20. F. Children and Parents. Ephesians 6: 1-4
Nov. 21. S. Home and Temple. Luke 2: 41-51
Nov. 22. S. "We Will Serve the Lord." Joshua 24: 14-18

SCRIPTURE SAYS

By W. W. Adams

This lesson rounds out the series of four lessons on the home. We have faced certain facts: (1) The home is a sacred institution, having God as its creator, and his glory and purpose as its purpose and mission. (2) Husband and wife are to enter into and maintain the marriage relationship under the direction of, and in accordance with, the will of God. This calls upon them, as the heads of the family, to see to it that their children are nurtured in the truth and spirit of God. (3) The members of the family are to be on their guard against those sins that destroy family life. Of these sins, selfishness, infidelity, and covetousness are probably the most deadly.

One very important matter yet remains to be considered. It is not enough to recognize the divine character of the home, to teach this truth to the members of the family, and to guard against certain evils. These matters are important, for they are the foundation, but ultimately the structure itself must be erected. And how, in the case of the home, is this to be done?

Surely every man or woman wishes to live in a good home—a home that is successful, inspiring, happy. Instinctively we want that sort of home. Almost instinctively we know the kind of home we ought to have. That is to say, technical or extended learning is not necessary to knowing what a home *ought* to be.

But we do not instinctively take the steps necessary to make a successful home. Those steps require effort—wise, persistent, and co-operative. Rarely indeed does a home fail where husband and wife put into their homemaking the same persistent and intelligent effort that they put into their business enterprises. There are things that we can do to strengthen the home, ways of fortifying it for meeting whatever may assault it. Some of these ways are pointed out in the four passages of Scripture we are to study.

I. Devotion to One's Child (Exod. 2:1-4)

The setting of this passage throws light upon the magnificent devotion of this mother to her child. The Jews were bowed low in cruel slavery. The rulers of Egypt had forgotten the past and for their own profit were oppressing the Jews. Read all of Exodus, chapter 1.

Orders were given for the murder of every male child born. It was a day of deep despair for the mothers of Israel. They were charged to throw their baby boys into the river. A son and a daughter of Levi were married. A child was soon to be born. Would it be a son? And if it were, what should they do?

The son was born. The mother saw that he was "a goodly child." When she saw him, she loved him and wished all the more that she could find a way to circumvent the law of Pharaoh.

The mother devoted to her infant son all her ingenuity and resourcefulness, in an atmosphere of faith and trust. For three months she hid him. In so doing she risked her own safety; for had this been made known to Pharaoh, he doubtless would have dealt harshly with her.

Then she acted in bold faith. No longer able to hide her son, she prepared a crude but safe little boat, an ark. Into this ark she put her son, and set the ark afloat on the river Nile, among the flags. Now, the little boy had a sister. With the mother's knowledge and counsel, this sister took her stand some distance away, to see what would happen. A situation might arise wherein she might be of service. Now carry this fine story forward by reading Exodus 2; 5 ff.

This mother's wise and faithful devotion to her son bore rich rewards—for herself, for the boy, for Israel, and for

the human race. For this little boy was to be Moses, the Deliverer of Israel. He grew up in Pharaoh's court, learning the very things he would need in later years in fulfilling his greatest mission.

Nearly everything had been against this mother. But her devotion to her child had been strong; and it had expressed itself, not in wishful thinking, but in energetic, heroic action. And her plan succeeded.

Let each reader make the application to his own home. Think of ways in which the devotion of your mother and father removed difficulties for you and for your brothers and sisters. How strong is your devotion to the other members of your family? For this same devotion can and should exist between all members of the family: between husband and wife, parents and children, brothers and sisters. Such devotion would find ways of safeguarding the interests of all and of working for the good of all in the home.

II. Service to One's God (Josh. 24:14-15)

The spirit of devotion may be exercised in another relationship—one's relationship with God.

Such is the spirit of the passage taken from Joshua. The work of this great leader is now at an end. He will render one more important service. He will call Israel together; lead them in a review of God's dealings with them, of the victories won through his protection and power; face with them their obligations of complete loyalty to God; and inspire them to covenant together to meet those obligations. Let each one read slowly, thoughtfully, all of the last two chapters of Joshua. To do so will fill one with a deep sense of awe and with a genuine concern for our own nation today. Would that this great experience might be repeated in every home and school and church and other institution in America.

Against this larger background, look closely at the two verses in our printed Scripture passage. Note these specific imperatives:

1. Fear the Lord. Hold him in reverence and awe.

2. Serve him sincerely and in truth. This service must be genuine, no sham, no pretense, and according to truth.

3. Be forever done with idolatry. There must be no serving of other gods, such as your forefathers did before they first entered Canaan and when in Egypt.

4. Do not delay. Choose *now* whether you will serve false gods or the true God.

5. Observe Joshua's right example: "As for me and my house, we will serve the Lord."

In this spirit, every leader among us, including heads of families, can strengthen our people. He can interpret the past—pointing out God's leadership, and the fruitage of conduct, both right and wrong. He can show clearly what our responsibilities are, what our call is. He can state the issues clearly, inspire the right choice, and lead the way in making it. If parents in our American homes would play the same role for their families that Joshua played here, millions of our people could be led at once to choose to serve their God.

III. Love for One's Life-Partner (Eph. 5:28-31)

Again we have printed only a few verses from a much larger section devoted to the purpose of enriching the life of the family. Read this larger context, Ephesians 5: 18—6: 9. Note what Paul says to wives, husbands, children, fathers, servants, masters. Read in particular all the verses devoted to the husband (vss. 25-33). Of the verses printed in our text, the following points deserve emphasis:

1. Men are obligated to love their wives as they love their own bodies. Remember that the two have become one flesh.

2. For the husband to love his wife is basically to love himself. Only an insane man would hate his own flesh.

3. The normal and right thing to do is to look after the health of one's own body. That is what the husband does when he properly cares for his wife.

4. The relationship between husband and wife is comparable to that between Christ and the church. Believers in Christ constitute his body; they share his very nature. So the husband and the wife share each other's very nature. They are one flesh. And just as Christ ever seeks to promote the health and happiness of his church, so the husband will care for his wife. High standard, indeed!

5. The lesson is clear. Husbands are to break the family ties that bind them to their parents and are to bind themselves unbreakably to their wives. For "one flesh" is indivisible.

IV. Obedience to One's Parents (Eph. 6:1-4)

In addition to one's relation to God, we have seen the parents' devotion to the child and the husband's devotion to the wife. Now we observe the child's devotion, expressed in obedience to the parents.

The fifth commandment (Exod. 20: 12) reads: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Paul calls this commandment to mind to reinforce his appeal to children to obey their parents. This obedience is right and proper. And it is to be done "in the Lord"; in his name, his light and power, and for his glory. Obedience "in the Lord" is far different from obedience in fear of one's parents. The father is not to provoke the child to wrath. Instead of making the child meaner by himself displaying an ugly spirit, he should nourish the child in the chastening and admonition that the law directs.

LESSON APPLIED

By Howard K. Williams

We have studied the home in relation to marriage, religion in the home, and hindrances to family welfare. Today we go back of these things to the motives which tend to strengthen the home. Of necessity there will be some repetition in subject matter, but not an objectionable amount; a little repetition will be helpful because it will tend to emphasize the truths presented in this series.

Parental Instinct

The background of the incident in Exodus 2: 1-4 is the effort of Pharaoh to extinguish the Hebrew people by the simple expedient of killing all the boy babies as they were born. You can imagine the horror of Hebrew mothers at the birth of a male child. A lioness is a formidable enemy when its young are at stake. A female bird will protect its young even to death. She is a very unfaithful mother who will not protect her young. Even a very timid woman will forget her timidity and become a heroine to protect her offspring.

So the mother of Moses looked at her newborn baby boy and "saw him that he was a goodly child." Of course he was! Any mother would see that in her own child. Thereupon Moses' mother determined to outwit Pharaoh, and she did. In fact, her device of putting the child where Pharaoh's daughter would see him was a clever way of asking Pharaoh's daughter to help her in the preservation of the child, in spite of the king's verdict. God has placed in mothers an instinct or urge to preserve their offspring. When the women of the world nurture this instinct, homes will be more sacred and wars will cease. If all the women of the world would decree the cessation of wars, wars soon would be outmoded.

Then, too, there is an acquired tendency in some mothers to think there are more important duties than the protection of their children. So they join social movements of all sorts and allow their own children to shift for themselves. This state of affairs is, of course, exceedingly unfortunate. The parental instinct is a motive in home building which should be directed always to the highest ends.

The Religious Motive

The passage from Joshua contains a mighty decision. Read the entire twenty-fourth chapter. Here is recorded a stirring address to the tribes of Israel in which Joshua tells of God's guidance of Israel into Canaan from the land of bondage. He exhorts them to put away idols and to serve God with sincerity. Then he presents this alternative: "Choose you this day whom ye will serve." Before he gives them a chance to reply, he adds, "As for me and my house, we will serve the Lord." That was a great decision. As a matter of fact, no parent can determine whether all in his house will serve the Lord; but he can decide for himself and determine that he will offer every chance for his children to serve the Lord.

No home can be very secure without God. Many states now require a doctor's certificate to show that there is no communicable disease in the blood stream of persons contemplating marriage. What a solemn sense of responsibility should rest on the parents that there shall be no poison of godlessness in the stream of their child's heritage.

A fine young couple came before our board of deacons a short time ago. During the course of our conversation with them the man said, "We are going to be married soon and we both want to join the church, so that we may start off right." What a different story there would be in the homes of our land if every young couple would establish their home on this principle!

Is yours a truly Christian home? Do you have family worship? Do you say grace at the table? Are you vitally connected with the church and its work?

Faithfulness

In the Proverbs passage is an excellent picture of a good wife. One of the finest verses of this passage is the eleventh, which says, "The heart of her husband doth safely trust in her." What a fine thing trustworthiness is! No home can be really secure unless both husband and wife can truly trust each other. "She will do him good and not evil all the days of her life." Then this passage goes on to show the wife's industry, her astuteness in managing the home, her skill, and her charity. Such a woman gives a man a chance to do his work and to make his contribution to society. She has time for her children and they "arise up, and call her blessed." What a difference between such a woman and the pleasure-loving, indolent, mercenary woman who thinks only of herself!

Discipline

In the passage from Luke is a beautiful picture of Jesus' home life, the only one in the New Testament. In it we see Mary and Joseph obediently going to Jerusalem to the Temple, taking Jesus with them; the child interested in spiritual things, talking with the Temple leaders; the anxious Mary and Joseph and the return home, where Jesus "was subject unto them." Here we see the discipline of Mary and Joseph as they obeyed the law regarding worship, and the discipline of the divine Son as he obeyed them.

The heroine of *Northern Nurse* tells how she wanted to take a very sick child of four to the hospital for treatment. The child cried "No," when the mother said, "Don't you want to go to the hospital with the nice nurse?" The mother could not or would not make him go. Then Aunt Gantry Blake came along. "Here, here, what's the matter? Don't want to go, eh? Do you think he knows what he wants—four years old and so sick he can't stand?" So she bundled him up and sent him away, saying, "He's better off in the hospital no matter what he wants."

It would be a great thing for the world if we had more Aunt Gantry Blakes. Lack of parental authority is a menace to society. There can be no real home unless there is discipline on the part of the parents toward God and on the part of the children toward their parents.

Mutuality

In the Ephesian and Corinthian passages is an excellent exposition of the mutuality—the interdependence—of the members of the family: husbands and wives truly one; children obedient to parents because they belong to parents; parents considerate of children, and not using their authority as parents to lord it over their children. This mutuality is nothing more than the constant awareness of every member of the family that together they are one, and what hurts or helps one hurts or helps all.

There are parents who provoke their children by unnecessary restrictions and lack of courtesy. There are children who, questioning everything under the sun, question the right of the parents to require certain things of them.

Recently a father talked with his boy about an important matter. He started the conversation by saying, "First of all, I want you to know that I am broaching this matter to you because I love you. If I did not really love you I would not care enough to talk to you about it." This approach won the confidence of the boy and he listened and followed the father's advice.

The old story of the man who told his sons who were constantly quarreling to bring him a bundle of sticks, is appropriate here. They could break an individual stick, but when the sticks were tied together they could not break the bundle. "A house divided against itself cannot stand." The only hope of enduring homes is for each member of the family to recognize the value of the others, and all are bound together in the bonds of real love—love that comes from God.

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

Last week we discussed sins that mar family life. It is important to know what these sins are. Before we can cure disease, we must know the causes of disease. But to stop there is very much like defining salt as that which makes potatoes taste bad when you don't put it on them. That still doesn't say what salt is! And in examining the forces that make up family life we must go on to state what some of the forces are that make for happy family life. One could easily make a list of them: obedience; understanding; give and take; by all means, love; and so on. Each reader can make up his own list. Perhaps consideration for others covers them all—consideration, of course, that is based on understanding and love. Of the family, one might almost say, "Now abideth consideration, understanding, and love, these three, but the greatest of these is love."

Developing the Idea

A writer has made a list of things that he wishes he had known before he was twenty-one. Two of these are: "that what Mother wanted was right," and "that Dad was not an old fogy, after all." How little some children try to understand their parents! They expect the parents to do all the understanding. They are a little like the boy who when he was sixteen thought his father did not know anything, but by the time he was twenty he had discovered that his father knew very much, and wondered how he had picked it all up in four years!

William L. Stidger tells about a girl who was scolded by her mother, and who sought revenge by running away from home and living with a friend. One day she happened to be listening to the broadcast when Dr. Stidger spoke of how parents sacrifice for their children the first twenty years of their life; of the travail the mother suffers to bring them into the world; of the times when uncomplainingly and with a prayer in their hearts parents sit through the night at the side of the sickbed of their child; of how they go without things themselves in order to give their children good clothes, food, and education; and

of the great sacrifice they often make to put their children through college. When he was through speaking, the girl said to her friend, "That man is right. I'm going home and ask forgiveness."[1] And she did. If only she had understood soon enough, it would have saved many hours of heartache both for herself and for her parents.

Of course, parents have to understand, too. In many ways this is not the same kind of world as that in which they grew up. People don't do things the same way. James Ellwood humorously alludes to the situation by saying he wasted precious years worrying about where he would sit when his daughters had dates, but now he is always in bed before the "date" arrives! Parents must make the difficult discovery of knowing how much freedom children should have on the one hand, and how much obedience should be required of them on the other, just as they need to learn to live with each other. Getting along with people is a fine art, and there is no place where it can better be learned, or is more important, than in the home. And while complete understanding is not always possible, love should help the family find the best solution for the group.

Nowhere is one in such good position through love and consideration to give happiness to others as in the home. This delightful story is told of Mrs. Dwight Morrow and the famous pianist, Paderewski. They were seated together at a dinner shortly after Mrs. Morrow's twentieth wedding anniversary, and were speaking of Northampton's Academy of Music where, Mrs. Morrow reminded the pianist, she had once heard him play. He asked if she went back to the school often, and she replied, "Yes, I like to go back and sit in my old chapel seat, thinking how much happier I am now than I ever thought I'd be." Mr. Paderewski was greatly interested. "You don't meant to tell me," he stated, "that you are happier now than you thought, at eighteen, you would be?" "Yes, indeed," answered Mrs. Morrow, to which the musician bowed low and said, "Madame, I want to meet your husband."[2]

A recent newspaper account quotes E. J. Keller, of Mayo Clinic, as saying that four things are needed to give health and happiness to the individual—we might add, or to the family. They are: work, love, play, and worship. These he offers as arms of a cross and says they should be equidistant. The trouble is, he says, too many lives are represented by long arms for work and love, and short arms to the cross for play and worship. Or love and play may be stressed to the neglect of work and worship.

In their significant study of what makes marriages succeed or fail, Cottrell and Burgess list ten things that make marriages succeed. High on the list, in third or fourth place, is "attendance at church at least two or three times a month." Here are scientists making an impersonal, objective study of family life, declaring that the home needs the church. The church calls us back to those things that can sensitize us to the finer things of life—gratitude, thoughtfulness of others, and humility before God as we are led to pray for his indwelling in our hearts and homes.

Applying the Lesson

A group of "oldsters" were reminiscing about the joyous fellowship they had about the table at mealtime in their childhood homes. Is the family today in danger of losing that satisfaction? Persons might be encouraged to mention what in their home means most to them. Without having to sign their names, they might be asked to write on a slip of paper what they wish their home had that it lacks (family altar, family get-together, etc.).

Harry Emerson Fosdick once said, "The person who is too busy for his family is too busy." A very busy minister in a southern city devotes every Thursday night to his family. Only the most urgent matter can take him away from them on that night. The value of such a practice could be discussed and encouraged.

Discussing the Problem

1. What virtues of our parents most endear them to us? Do we have those same virtues?
2. What attitudes strengthen family life?
3. What practices strengthen family unity?
4. Should a family have "rules" that are agreed to by all? What might be some of them?

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. Fuel for Hearth Fires.

PRELUDE. Selections from *Impromptu in A Flat, Op. 142,* by Franz Schubert; or the hymn tune "Kremser."

INVITATION TO WORSHIP.

"Sing praise unto the Lord, O ye saints of his,
And give thanks to his holy memorial name."
—*Psalm 30: 4, R. V.*

HYMN OF PRAISE. "O Worship the King."

NEW TESTAMENT LESSON. Read responsively Ephesians 6: 1-4.

Leader: Children, obey your parents in the Lord: for this is right.
School: Honour thy father and mother; which is the first commandment with promise;
Leader: That it may be well with thee, and thou mayest live long on the earth.
School: And ye, fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.
All: Love never faileth.

GLORIA.

PRAYER. O Lord God of our fathers, we thank thee for hearth and home, for And as we thank thee, we stand amazed at the extent of thy goodness in bestowing upon us these proofs of thy divine affection. Make us willing to yield ourselves to thee. Mold and shape our rough and stubborn wills into the semblance of thy perfect will; replace our purposelessness with thy holy purpose, and lead us out into the glorious vistas that life with thee offers. Amen.

PRAYER HYMN. "Take Time To Be Holy."

MEDITATION ON THE THEME. Did you ever stop to think that the air we breathe is composed of many kinds of gases? For the most part, it is made up of oxygen, nitrogen, argon, and carbon dioxide. Take out the oxygen, and we would have an atmosphere not suitable to our bodies, or take out the nitrogen and we could not flourish long. We should not be able to breathe.

In a figurative way, every home has its atmosphere. That atmosphere is made up of the contributions of the various members of the family. Into the atmosphere of the home must be poured faith, hope, love, virtue, mutual regard, and a large percentage of self-denial. Unless each member adds to the common atmosphere his particular possession, the home will become unattractive or even unbearable. The one who is selfish and unhelpful will be withholding an essential part of the life-giving air of the home.

CLOSING HYMN. "Living for Jesus, a Life That Is True."

BENEDICTION.

"The Lord bless us, and keep us:
The Lord make his face to shine upon us, and be gracious unto us:
The Lord lift up his countenance upon us and give us peace." Amen.

POSTLUDE.

[1] William L. Stidger, *There Are Sermons in Stories,* p. 75. Abingdon-Cokesbury Press.

[2] Martha Lupton, editor, *They Tell a Story.* Maxwell Drake quoted in *Ladies' Home Journal,* Aug., 1942; p. 69.

LESSON 9—NOVEMBER 29

The Mission of the Church

Matthew 18:15-17; Acts 1:8; 2:42; 6:1-4; 11:27-30; 13:1-3; 1 John 1:3

Matthew 18: 15-17

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Acts 1: 8; 2: 42; 6: 1-4; 11: 27-30; 13: 1-3

1: 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

2: 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

6: 1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

11: 27 And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

13: 1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

1 John 1: 3

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

KEY VERSE: *As my Father hath sent me, even so send I you.—John 20: 21*

TO BE READ EACH DAY

Nov. 23. M. Brotherhood. Matthew 18: 15-17
Nov. 24. T. Witnessing Power. Acts 1: 6-11
Nov. 25. W. Winning to Christ and the Church. Acts 2: 37-42
Nov. 26. T. Sharing with the Needy. Acts 6: 1-6
Nov. 27. F. Famine Relief. Acts 11: 27-30
Nov. 28. S. Missions at Home and Abroad. Acts 13: 1-3
Nov. 29. S. Fellowship. 1 John 1: 1-4

SCRIPTURE SAYS

By W. W. Adams

It is very important for the whole Christian enterprise that believers should have a clear understanding of the mission of the church. The reason is obvious: the members of the local churches, and indeed all believers taken together, are certainly not going to work harmoniously together, using common means and methods to achieve common ends, unless they hold a common view as to the mission of the church. There cannot be unity of effort unless there is unity of thought regarding the purpose of those efforts—the ends to be sought and the program by which those ends are to be reached. If there could be agreement as to the objective of the church, her mission in the world, it would be easy to bring about unity in program. This unity of program would follow speedily, almost automatically.

But, alas, here is our difficulty. There is little agreement among us regarding the mission of the church. Church leaders may have assumed that we, as teachers and as church members, are in substantial agreement as to what the church's mission is. I challenge anyone to put the matter to a simple test. In an assembly of ministers, or of church school leaders, or in a regular session of your adult class, without announcing your intention in advance, hand out slips of paper and pencils; then give each person present five minutes in which to write his conception of the church's mission. Require that it be expressed in one sentence. Study the results.

I possess many written statements of this sort. They are revealing and disturbing. They show that many persons have no clear idea of the church's mission. The statements vary as widely in character as the people giving the answers. Moreover, vagueness concerning the mission of the church is as much in evidence among people of one type of theology as of another. Many of the ideas expressed are so partial, so much on the periphery of things, as to be ridiculous. If church leaders cannot understand why it is so difficult to get their people to move forward together, they may find no small part of the explanation right at this point.

There is another difficulty. You are undertaking to give people a better understanding of the mission of the church, but you may not assume, even for a moment, that every one who professes to take the New Testament as his guide is ready to accept the truth. Frequently it takes a major spiritual operation to induce people to modify their views of the church's mission, either by changing wrong views or by adding to partial views already held.

The one all-inclusive mission of the church is to join with God the Father, in the person of Jesus Christ, and in the divine resources made available to us in him, in establishing (or better still, in realizing) the kingdom of God in the hearts of men; and ultimately in the lives and actions of men, individually and in groups, so that, finally, in the

human race, and in nature itself, and even in the cosmos as a whole, God's will shall be done and his glory established, through the achieving of the ends for which God himself and all that he created exist. I hear the reader saying: "If the above is even approximately true, it is no wonder that people's answers do not agree; for that is too complex, it has too many sides." Yes, but it also has a central kernel that is not complex. It has to do with God's rule, God's kingdom. It does have many sides, many phases, but deep down there is unity, simplicity.

Now, one passage of Scripture will throw light upon one phase of this mission of the church, another passage will clarify another phase. We tend to get hold of one truth and fail to see the other truths. A willingness to expand in our mind and in our sympathies in accordance with the whole biblical message on this question is of supreme importance to correct thinking. Furthermore, to accept the total mission of the church, every phase of it, here and now, would demand a great transformation in our personal living and also in our churches and Christian programs, and we do not welcome these changes readily.

What I have been saying is well illustrated in the Scripture passages to which this lesson directs attention. Note the variety of missions (plural) of the church herein set forth. Yet underneath all of them lies one basic mission: God's rule over the hearts and minds of men.

I. To Win Offending Brothers (Matt. 18:15-17)

You have a Christian brother. He wrongs you. Since he is in error, out of touch with God, God will have to work through you—the one who is guiltless in this case. Let no one else hear you say a word about his offense. Deal with the offending brother—alone, and in the spirit and fear of Christ. He may hear you; you may win him back to the right—"thou hast gained thy brother." The fact that not one of us in twenty, not even among those who claim to take all the Bible as their guide, practices this imperative, does not relieve us of our duty as set forth here.

If this first step fails, take one or two more—brothers in Christ, consecrated, as yourself, to winning the erring brother. Still no one else has heard you say one word of the matter! If this fails, take the matter to the church, assuming that the church is as spiritual, as consecrated, and as willing to keep it a secret as you are. These three steps would reclaim most offending brothers. Only the failure of these steps will justify disciplining the offender. Nothing at all justifies you in ignoring the offense, the wrong done, or in feeling offended and permitting it to affect your relationship to this brother. This is one phase of the mission of the church.

II. To Interpret Christ to the World (Acts 1:8)

On the eve of his ascension, Christ clarified the mission of his disciples. In a few days he would send upon them the Holy Spirit. In the Spirit's power, dynamic, they were to be his witnesses. They were to witness for him, interpret him to the world. This witness would involve the total personalities of the disciples, all that they were, said, and did. Not just sermons, not just church services, but along with them all that made up their living and conduct. This testimony was to be world-wide, universal. The disciples were to begin their witnessing in Jerusalem and go to the ends of the earth. This, too, belongs in the mission of the church.

III. To Help New Converts To Grow (Acts 2:42)

Acts 2: 42 is the first verse following the statement that on the day of Pentecost more than three thousand souls were added to the church. What did these new converts do? What did the church leaders, and the church as a whole, seek to do for these new converts? Four words tell the story: *doctrine, fellowship,* breaking of *bread, prayers.*

1. *The Apostles' Doctrine.* The older apostles taught all they knew to the new converts. They all practiced these teachings.

2. *Fellowship.* They cultivated the spirit of oneness, of living together, and having things in common.

3. *The Breaking of Bread.* Almost certainly, what we know as the Lord's Supper.

4. *The Prayers.* This rounded out the church's life and helped the new converts to grow in Christian character.

IV. To Promote the Full Church Program (Acts 6:1-4)

Trouble arose in this church over finances. It had to do with what we call charity. This church maintained a fund to help those of their number who were widows. Perhaps the fund was administered unwisely. At any rate, criticism arose. The apostles called a church meeting. The widows needed to be cared for, and cared for adequately and fairly. But not by the apostles. Laymen were ordained to care for this work, while the apostles, as the ministers of the church, continued in prayer and the ministry of the word. That is to say: the church is set among us to minister to all the needs, spiritual and temporal, of men. God calls some men to give all their strength and talents to the people's spiritual needs. He calls others to look after the financial affairs of the church, the temporal needs of the members. God calls upon his church to promote this full church program. Acts 1: 7 gives the results of this balanced program.

V. To Minister to Men's Temporal Needs (Acts 11:27-30)

This mission of the church was considered in the preceding paragraph. Here we see the principle at work in another situation. A sore famine held a vast territory in its grip, including Judea. Prophets from Jerusalem made known to the church at Antioch the distress of the Judean Christians. The members of that church, according to their ability, responded by giving material help. Barnabas and Saul bore it to Judea. That, too, was a part of the church's mission.

VI. To Co-operate with God's Missionaries (Acts 13:1-3)

God called Paul and Barnabas to go far afield with the gospel. They formed a part of a fine fellowship at Antioch. The church quickly gave heed to God's call, ordained these men, and sent them forth to the work. This is another part of the church's mission.

VII. To Promote Christian Fellowship (I John 1:3)

John was making known the gospel message. His purpose was to bring his readers into fellowship with the Father, with Jesus Christ, and with other believers. This is still another phase of the church's mission.

LESSON APPLIED

By Howard K. Williams

For four Sundays we have considered various phases of family life and the problems of the home. Today we begin a series of three lessons on the church, or the family of Christ, the household of faith. In this lesson, as in the foregoing, we have a number of scriptural references. Each passage emphasizes one phase of the church's mission.

To Create a Brotherhood

We may glibly say that the mission of the church is to create a true brotherhood, but this is one of the most difficult things in the world to accomplish. A chemist may blend apparently unpromising materials and make synthetic rubber more easily than the Christian church can mold different personalities into a real brotherhood. Dr. Charles E. Jefferson well says, "A work more baffling God has never given to mortals. It brought the Son of God to the cross and every man who attempts the same work must drink of a like cup." "Even

the Lord himself could not get twelve men to sit together at a table on the last night of his life on earth without an exhibition of petty irritation." Any church worker knows the petty grievances one member holds against another, which hinder the formation of a genuine brotherhood.

Such matters can be settled only on the basis of absolute frankness. Jesus enjoins us to go to a brother who has done us wrong and try to settle the difficulty in private conversation. If we cannot make him listen, then we should take an advocate along. If that does not work, then we ought to bring the matter before the church, and if even that fails, then let us make the man an object of missionary endeavor even as we would a person who does not know Christ at all. For, evidently, such a person does not really know Christ.

While I was in college I preached in a little country church. One day after the morning service a kindy old man came to me and, to my surprise, said that he was greatly troubled. Mentioning another fine old man in the church, he explained, "Mr. W. and I live on adjoining lands. Years ago we had a difference over the boundary line and for years we have not spoken and it has hurt the church." "Would you like to settle the matter?" I asked. "Nothing would please me more." "I will go see Mr. W.," I said. On going to see Mr. W., I found that he felt the same as the man who had come to me. He, too, was sorry. I found out the place where the dispute occurred and there we met, these two really dear old men, and I. There that sunny afternoon they became brothers. This is Jesus' way. Do you have a grievance against anyone? How much do you want your church to be a brotherhood? Enough to swallow your false pride?

To Be a Witness

It was the beginning of the Christian church. Jesus wanted everybody to know his Father and how to reach him. The best advertisement is a satisfied customer. Hence I must have Christ myself in order truly to testify to his value in my life. So Jesus says, "Ye shall receive power." Do you have Christ's power?

The other day I was talking with a roofer, who told me about a roof that he had put on a house. The owner was so satisfied with the workmanship that she talked about it to her neighbors. Said the roofer, "Since then I have put on a lot of roofs in that block."

When we are so well pleased with our experience of Christ that we talk about his value to us as the woman talked about her roof, things will begin to happen for Christ. It would seem, however, that the presence and power of Christ is the one topic that Christians are slow to talk about. We would recommend a roofer, with fluency and zeal, but our tongues become tied in a knot when we try to talk about Jesus. Why?

To Worship

Jesus did not tell the early disciples that it was not necessary to gather together; that Christians could be just as effective Christians without attending the services of the church; that they could hear good gospel talks over the radio and so worship in comfort and convenience—and turn the preaching off when they did not like it. The early church met, even when meeting might mean death. Of vast significance to us should be the value the early Christians placed upon congregational worship, even in time of persecution.

Nor did the early Christians go to church *sometimes,* when they felt like going. They *continued* steadfastly. Church attendance does not amount to much unless it can be depended on. Regular attendance at the services of the church is as necessary for spiritual enrichment as regular attendance at school is necessary for intellectual enrichment. The church must know that there will be a dependable attendance in order to do its best work. Attending regularly is rendering a service.

Notice, too, that the early Christians continued in the teaching. There is much to learn. No matter how long we have attended church there is always more to learn of the Bible and of God's ways.

They continued also in brotherhood. It takes a long time to cultivate brotherhood. It cannot be done by absentee treatment. The measure of our brotherliness is not how much we say we love the heathen whom we have not seen, but how brotherly we are with those we know well.

They continued in the observance of the Lord's Supper and in prayer. It is continuance in well doing, in obedience to Christ, that counts.

To Help in Every Way

The early church did not limit its sense of obligation to what we call the spiritual. It operated on the principle that it is not enough for a church to say, "Accept Christ," when a person is starving, or has no home.

When Dr. Grenfell went to Labrador, he found people suffering all sorts of physical ailments because of malnutrition. So he set to work correcting their diet and helping them grow things that would give them better nourishment, and along with this knowledge he told them of food for the soul.

The church has been the great custodian of philanthropy. The orphanages, old people's homes, hospitals, etc., are but the organized results of the church's work through the centuries in carrying on the mission of the church. He serves Christ who helps spiritually. He also serves who in the financial work of the church, in all its phases, serves as unto the Lord.

Benevolent Messengers

While we have all sorts of governmental devices, such as old-age pensions and workmen's compensation, government authorities agree that, as good as these are, nothing can take the place of real charity, which is help prompted by a loving heart and administered by loving hands. A homemade cake made by one who cares always tastes better than a baker's cake.

"Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me."

So the early church in Antioch, hearing of the need of the members of the Jerusalem church, not only gave them money, but sent along two fine Christians to deliver the gift with loving hands and hearts.

Into All the World

The gospel of Jesus stretches the mind and heart. One cannot be a good local Christian without being a universal Christian. Antioch of Syria was one of the most important cities of that day. For a whole year Barnabas and Saul taught and worshiped and did pastoral work there, with such good results that at the end of the year they had five outstanding leaders and preachers. The church had not only leaders, but a strong organization. It was a church with a great purpose—to tell the world about Jesus—a purpose so strong that the members voted to send their two most loved leaders on a missionary tour, and to pay their expenses.

How does your church compare with the church at Antioch? How many ministers have you sent from your church? How much does your church give to missions?

To Form an Unbroken Circle

The theme of John's letters is fellowship. The fellowship of which he wrote is not an ordinary fellowship with man, beautiful as that may be. It is a fellowship of man with man, of man with the Father and with Jesus, a fellowship binding all mankind to God through Jesus.

I sat at table with friends of mine—the father, the mother, the children, and myself. At grace we joined hands around the table—a beautiful symbol of fellowship. So Christians should join hands around the world.

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

The primary reason for joining a church is not what it can do for us, but what it enables us to do for the Lord that he wants done, what no one can do alone. Jesus said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15). One man cannot do that, but many men, pooling their resources, can. Christ is the head of the church, but the church is his hands and feet in the world today. And yet the church does make tremendous contributions both to the lives of its members and to the life of the world.

Developing the Idea

A rather poor joke sometimes told about Baptists is that they belong, not to the army, but to the navy, of the Lord. It is true that Baptists use enough water in baptism to symbolize the complete submersion of self in the will of God. (Certain Saxon warriors asked to be allowed to hold their sword arm out of the water when they were baptized. They didn't want their baptism to interfere with their fighting.) But let us accept the accusation humorously made against us that we belong to the navy of the Lord, and suggest certain "ships" that the church must keep afloat in the life of the world if it is to make its contribution to the world's life.

The first ship is *fellowship.* Few contributions of the church are more important than this. Roy Burkhart *(Through Friendship to Marriage)* points out that our forefathers had much fewer opportunities to make daily contacts with great numbers of people than we, yet were probably much less lonely. This is a day, he says, when we touch elbows with thousands, but touch hearts with few. Loneliness, therefore, especially in our large cities, where so many feel all alone in a crowd, is one of the problems thousands of people face. The church helps them to overcome that problem by opening the doors to the richest kind of fellowship with persons of kindred spirit and ideals.

A woman moved to a large city in the East. One day she noticed in the paper that another person from her home town had come to that city, and went to see her. The conversation went something like this: "How long," was asked the first woman who had moved to the city, "have you lived here?" "Six years." "Do you like it?" "I hate it." "What church do you attend?" (Hesitantly) "I don't go to any. I went to various churches a few times after I came. I was very active in the church back home, but the churches seem to be different here." Someone knowing she lived near a large Baptist church, asked, "Have you been to the ———— Baptist Church?" "No, I went *once,* but no one spoke to me."

Here was a woman who lived within six blocks of one of the most active churches in the Northern Baptist Convention, but who had condemned herself to six years of miserable loneliness because she had left the church out of her program.

The second ship is *stewardship.* Samuel M. Lindsay, of Brookline, Mass., says the church is the one institution on earth that systematically trains people in unselfishness, teaching them to give regularly, voluntarily, and gladly of their means for the sake of giving the gospel to others. And Kenneth Scott Latourette, of Yale University, points out in his *Missions Tomorrow* that the Christian missionary enterprise has been supported by more voluntary gifts given by more people, most of them of moderate means, than any other movement on the face of the earth. The church leads us to invest ourselves in a cause that demands our best, until we thereby learn the happiness of sharing.

The third ship is *worship.* In his *Reality in Worship,* Willard L. Sperry says that the church's duty is to keep open a homeland for the soul, where in season and out of season the individual may be led to commune with God. This, he says, justifies the church's existence, and nothing it does is so important as this. Certainly in the face of present world problems, we feel ourselves completely inadequate. Man needs God. He needs the uplift of Christian worship. The church supplies him with a regular, dignified opportunity to put his soul in touch with God.

But the flagship of all is *discipleship.* The church calls men to follow Christ. He said, "Follow me, and I will make you fishers of men" (Matt. 4: 19). That means, as someone has said, "whatever God calls you *to,* he will give you strength *for.*"

Applying the Lesson

Cut out paper in the shape of ships, enough for each member of the class to have four. Ask them to name the ships "Fellowship," "Stewardship," "Worship," and "Discipleship." Then ask each member to write down on each of the ships what your church is doing to foster each of these four phases of the Christian life. Let them add what the church might do to make its program more effective in these various areas.

Discussing the Problem

1. For what reasons do people join the church? Are many of these reasons valid?

2. What can the Protestant churches do to teach their members a finer concept of worship?

3. Is the service of the average Baptist church too lacking in liturgy? While this might be a matter of personal opinion, it might lead to a discussion of the value of ritual and liturgy.

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. The Invaluable Church.

PRELUDE. The hymn tune "Salve Domine."

CALL TO WORSHIP. "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." (Isa. 6: 3.)

PRAYER OF INVOCATION. Our Father, we confess that as the heavens are high above the earth, so much above our ways are thy ways; yet we seek thee once again that we may know thy blessing. Oh, bless us now, our Saviour! Amen.

HYMN. "I Love Thy Kingdom, Lord."

SCRIPTURE. Luke 4: 16-21.

CONSIDERATION OF THE THEME.

What is the importance of the church? I can best answer this question by imagining what the world would be like if there were no church. Without the church, the main supporting beam would be removed from under a great structure. Our civilization, as we know it, would topple in ruins. When hungry and thirsty after righteousness, I could not find a temple in which to nourish my soul. When ill in body, I could find no hospital in which to seek loving and skillful care. If confused in mind, I could find no asylum in which to rest awhile, attended by compassionate men and women. If, as a little child, I found myself without father and without mother, where would I look for an orphanage in which to live and learn until I had grown in wisdom and stature? And I could not lay me down in peace to sleep, for I could not trust my brothers to have regard for the sanctity of my life or goods.

Is the church good for anything? Aye, the church is the support of all these institutions, and of many more. The church makes life decent, and joyful, and worth while.

PRAYERS. (Persons appointed may offer the following prayers or prayers of their own wording.)

O God, bless the church, thy church, that it may ever endure to bring blessing to the world.

O Father of mercy, grant in thy mercy that the church may ever possess vigor in carrying on its loving ministry.

CLOSING HYMN. "O Spirit of the Living God."

BENEDICTION.

POSTLUDE.

The Book Browser

History, "the essence of innumerable biographies," is being written today

ON the assumption, undoubtedly justified, that "religion has been the most neglected phase of American colonial history" and that "the average college student could pass a better examination in Greek mythology than on American church history, and is better informed on the medieval popes than he is on the religious leaders of America," William Warren Sweet has written *Religion in Colonial America*,[1] the purpose of which is "to place religion in its proper perspective in American colonial history." That this high purpose has been admirably achieved is evidenced by the finished product—a volume comparable in size, format, documentation, and objectivity of approach to the best of the political, social, and economic histories in use in our colleges and universities.

Dr. Sweet, who has a dozen volumes on American church history to his credit, is one of the ablest church historians in America today. Fully at home in his field, he writes as one who knows both the facts and the meaning of those facts. So he is able always to keep a good balance between fact and interpretation —the mark of good craftsmanship in any historian.

A moment's reflection is sufficient to show that in American colonial history this craftsmanship is needed at almost every turn. For example, what was the significance of the effort to transplant Anglicanism to the shores of the New World? What were the contributions to our American religious life of the Puritans, the Baptists, the Quakers, the Roman Catholics, and other church bodies? What was the meaning of the Great Awakenings that came near the close of the colonial period? What has been America's role in achieving religious liberty for this nation and for the world? It would, of course, be an easy matter for interpretation to go ahead of fact here. That this does not happen is due to the objective guidance of the author of this book.

The work and ideas of Baptists receive ample attention for a volume of this nature and size. Of special interest to New England Baptists is the author's statement that the church at Newport, R. I., has "a better claim to priority as the first Baptist Church in America" than the one at Providence. Noteworthy in the volume, and of interest to all readers, is the account of the Puritans, the Great Awakenings, and the struggle for religious liberty.

■ A host of readers, not in Canada only, but in the United States as well, look forward eagerly to each new book by Archer Wallace. This genial Canadian preacher, editor, and author has a happy faculty of writing brief essays which reach the heart. His earlier books—*I Believe in People* and *Stars in the Sky*, to mention only two—were very cordially received. His latest book, *Leaves of Healing*,[2] is in many ways his best work to date. It will surely prove "a stimulating tonic for perplexed and discouraged people."

Dr. Wallace writes: "Difficult as it is we must become reconciled to the thought of mystery. We can but bow our heads in reverence and in faith before the will of God. Thoughtful and sincere men have always recognized that human knowledge is partial. The problems we face today are not new. There have ever been times of trouble and depression, of weakness, loneliness, and sickness. Yet faith has refused to accept defeat. . . . . Paradoxical as it seems at first, untold numbers of men and women have made their sorrows steppingstones to higher and better things; through the gateway of suffering they have entered into a higher and nobler life."

■ As the reader doubtless has discovered, innumerable books have been published calling attention to the importance of living always at one's best. These books have served a useful purpose, but for the most part they have been "long on diagnosis and short on cure." It is refreshing, therefore, on picking up *How To Be Your Best*,[3] the most recent book from the pen of Dr. James Gordon Gilkey, to find that it is made up very largely of practical, concrete suggestions looking toward better living. It tells *where* and *how* one may make a start at this better living to which we all aspire.

This does not mean that *How To Be Your Best* is merely a book of exercises. On the contrary, it is written in so good a literary style that the reading of the book is a delight. The chapters abound in striking, unhackneyed anecdotes and illustrations, and these give the book a popular, though always dignified, appeal.

Dr. Gilkey, for many years, has been pastor of South Congregational Church, Springfield, Mass. Through his pastoral work and through Olivet Community House, where the institutional work of his great church centers, he has come to know intimately men and women of all classes and types. He knows the techniques of our modern applied psychology; more than that, he knows the resources and regenerating power of the gospel of Christ.

■ In *A Pioneer Trio*,[4] Dr. J. O. Backlund, editor of *The Standard*, has told in straightforward, inspiring fashion the life stories of F. O. Nilsson, sturdy pioneer; Gustaf Palmquist, persuasive preacher and singer; and Anders Wiberg, seasoned theologian, writer, and pastor. These men, during the early fifties, laid the foundation for Swedish Baptist work in America; and their labors, sacrifices, and enduring testimony to the Lord Jesus Christ should be more widely known.

Dr. Backlund has displayed rare skill in selecting the most significant incidents in these busy lives and in making that significance clear to the reader. This book is well worthy of use by mission study groups. Pastors and teachers will find in it much illustrative material, material that is all the richer because fresh and directly out of life itself.

■ *Missionary Education in Your Church*,[5] by Nevin C. Harner and David D. Baker, very satisfactorily meets the need for an up-to-the-minute handbook on missionary education in the local church. It abounds in practical plans and methods. It is comprehensive without being cumbersome. Since the material has been organized with extreme care, it is convenient to use. The writers are widely known leaders in missionary effort, and the book is recommended both by the Missionary Education Movement and by our own Baptist Department of Missionary Education.

Obediently Yours,

B. BROWSER.

Books Reviewed

[1] *Religion in Colonial America.* By William Warren Sweet. Charles Scribner's Sons, 1942. 367 pages. Price, $3.00.

[2] *Leaves of Healing.* By Archer Wallace. Harper & Brothers, 1942. 168 pages. Price, $1.50.

[3] *How To Be Your Best.* By James Gordon Gilkey. The Macmillan Company, 1942. 166 pages. Price, $1.75.

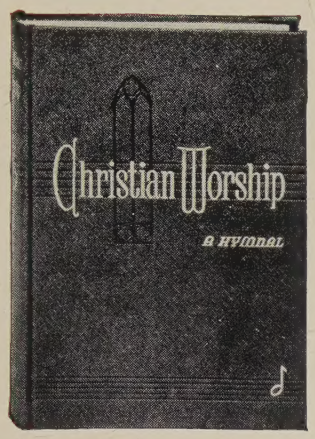
[4] *A Pioneer Trio:* Fredrik Olaus Nilsson, Gustaf Palmquist, and Anders Wiberg. Leaders in the First Decade of Swedish-American Baptists. By J. O. Backlund. Conference Press, 912 Belmont Ave., Chicago. 1942. 128 pages. Price, $1.00.

[5] *Missionary Education in Your Church.* By Nevin C. Harner and David D. Baker. The Friendship Press, 1942. 193 pages. Price: cloth, $1.00; paper, 75 cents.

All books reviewed upon this page may be purchased from The American Baptist Publication Society.

Christmas Gift Ideas!

FOR THE CHURCH



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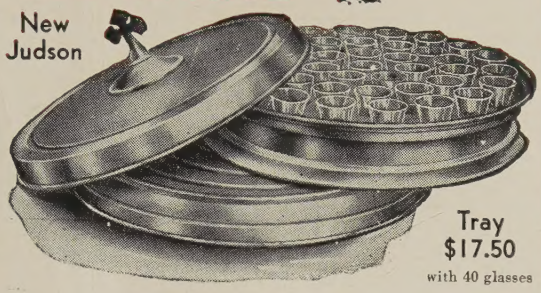

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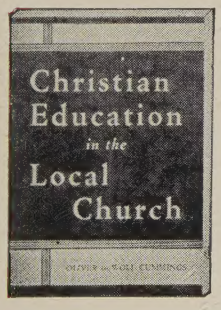

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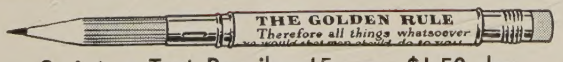

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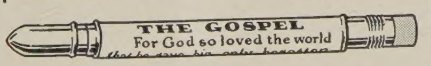

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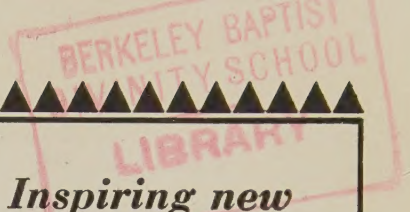

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